

W. B. Leely O.P.

FOURTH BIENNIAL MEETING

OF THE

NATIONAL CONFERENCE OF CATHOLIC CHARITIES

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PROCEEDINGS

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OFFICERS OF THE NATIONAL CONFERENCE OF CATHOLIC CHARITIES.

1915-1916

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Neale, Rev. John, Meriden, Conn.	Schrivver, Mrs. Joseph S., Cumberland, Md.
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Nolen, Dr. Helen M., Toledo, Ohio.	Stapleton, Rev. James, Detroit, Mich.
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O'Malley, Dr. Mary, Washington, D. C.	Ward, Mrs. Bernard, Benwood, W. Va.

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Hagerty, Dr. J. E., Columbus, Ohio.	

SUB-COMMITTEE ON PROGRAMME.

Chairman.....RT. REV. THOMAS J. SHAHAN, D.D.

Butler, Edmond J., New York City.	Mooney, M. P., Cleveland, Ohio.
Kerby, Rev. Dr. William J., Washington, D. C.	Williams, Miss Katherine R., Milwaukee, Wis.

COMMITTEE ON ORGANIZATION.*

Chairman.....	MRS. E. A. MANDEL, New York
Bleakie, Miss Mary Josephine,	Monaghan, Rev. Hugh, Maryland.
Mass.	Quigley, Mrs. Thomas L., New
Gressle, Rev. Francis A., Ohio.	York.
Imhoff, M. D., Wisconsin.	Seymour, B. A., Michigan.
Kennedy, James F., Illinois.	Wastl, Rev. Francis X., Penn.

COMMITTEE ON RESOLUTIONS.*

Chairman.....	HON. WILLIAM H. DELACY, District of Columbia
Long, Mrs. Margaret McGoorty, Il-	Moloney, Mrs. D., New York.
linois.	
McCabe, David A., Ph.D., New	Scanlan, Rev. Michael J., Mass.
Jersey.	

*Appointed by the President at the opening of the Conference.

P R O G R A M . *

Sunday, September 17, 1916.

Pontifical High Mass, 10:00 A. M., at the Franciscan Monastery. Right Rev. Thomas J. Shahan, D.D., President of the Conference, Celebrant.

Conference Sermon. Right Rev. Bishop J. Henry Tihen, Lincoln, Nebraska.

Opening Session of the Conference, 11:30 A. M. Address of Welcome, Right Rev. Bishop Shahan.

Adoption of Order of Business.

Announcement of Committees and Time of Meetings.

Adjournment.

Meeting of Women Delegates, 2:30 P. M., McMahon Hall, Catholic University.

Meeting of Executive Committee, McMahon Hall, Catholic University.

Meeting of Superior Council, St. Vincent de Paul Society, McMahon Hall, Catholic University.

Informal Reception by the Most Reverend Apostolic Delegate, 5:00 P. M., Trinity College.

General Session of the Conference, 8:00 P. M., McMahon Hall, Catholic University. Chairman, Mrs. S. K. Wilson, President of the Catholic Women's League, Chicago.

Chairman's Address.

The Rôle of Private and Group Initiative in the Field of Relief. Hon. Edward J. McDermott, Former Lieutenant Governor, Kentucky, Louisville.

The Rôle of Legislation in the Field of Relief. Mr. F. P. Kenkel, St. Louis.

The Relations of the Catholic Press to Relief Work. Right Rev. Monsignor C. F. Thomas, Baltimore.

Monday, September 18, 1916.

Section Meeting of the Committee on Children, 9:30 A. M. Chairman, Mrs. M. E. Ford, Board of Charities, Bridgeport.

Chairman's Report.

*The program herewith printed was carried out. There are modifications of the original program on account of the inevitable absence of some speakers.

The Policy of Catholic Institutions in Retaining and Placing Children. Mr. Robert Biggs, Maryland Board of Charities, St. Vincent de Paul Society, Baltimore.

An Interpretation of the Placement of Three Thousand Children by the New York Catholic Home Bureau. Miss Mary Tinney, Former Social Investigator for the Department of Public Charities, New York.

General Discussion.

Section Meeting of the Committee on Social and Civic Activities, 9:30

A. M. Chairman, Mr. T. Bertrand Graham, President of the St. Vincent de Paul Society, New York.

The Relations of Private and Public Employment Agencies. Dr. Frank O'Hara, Professor of Economics, Catholic University.

Methods of Catholic Relief Agencies on Finding Employment. Rev. Dr. J. Elliot Ross, C.S.P., Social Welfare Board, Austin.

Employment for the Handicapped. Dr. James Hagerty, Professor of Economics, Ohio University, Columbus.

Discussion. Miss Caroline J. Gleason, Secretary Industrial Welfare Commission, Portland, Oregon.

Section Meeting of the Committee on Families, 2:30 P. M. Chairman, Mrs.

J. M. Molamphy, President of the Catholic Women's League, Pittsburgh.

Adequate and Inadequate Relief. Mr. Edward J. Galbally, St. Vincent de Paul Society, Philadelphia.

The Meaning and Limitations of Records in Relief Work. Miss Rose J. McHugh, Lecturer on Family Rehabilitation, Loyola School of Sociology, Chicago.

Difficulties and Objections in Making Records. Mr. M. P. Mooney, St. Vincent de Paul Society, Cleveland.

Discussion. Mr. Charles J. Tobin, St. Vincent de Paul Society, Albany.

Section Meeting of the Committee on Sick and Defectives, 2:30 P. M.

Chairman, Mr. J. J. Murray, St. Vincent de Paul Society, Pittsburgh.

The Problem of the Backward Child. Dr. S. R. Pietrowicz, Attending Physician to St. Hedwig's Industrial School, Niles, formerly Member Board of Education, Chicago.

Types and Causes of Backwardness in Children. Rev. Dr. Thomas V. Moore, C.S.P., Professor of Psychology, Catholic University.

Discussion. Dr. Madeline A. Hallowell, Superintendent, New Jersey State Institution for Feeble Minded, Vineland.

8:00 P. M. Chairman, Mr. George J. Gillespie, President St. Vincent de Paul Society, New York.

What the National Conference Has Accomplished in Six Years.

Right Rev. Thomas J. Shahan, D.D., President.

The Catholic Charities Review and the Future of the Conference.

Rev. Dr. John A. Ryan, Editor, Catholic University.

Discussion.

Tuesday, September 19, 1916.

Section Meeting of the Committee on Families, 9:30 A. M. Mr. M. D.

Imhoff, St. Vincent de Paul Society, Milwaukee, Chairman.

Chairman's Paper: Personal Service in Relief Work.

The Practical Responsibility of Parents for the Education, Health and Faith of their Children. Mr. John Rea, St. Vincent de Paul Society, Philadelphia.

Discussion. Mrs. Henry B. Clark, Christ Child Society, Jacksonville, Fla., and Rev. Peter McClean, Milford, Conn.

Certain Aspects of the Work of the Friendly Visitor. Miss Jennie Hoey, Social Investigator for Board of Child Welfare, New York.

Discussion. Mrs. Margaret Talty, Investigating Officer, Board of Children's Guardians, Washington.

Section Meeting of the Committee on Social and Civic Activities, 9:30

A. M. Chairman, Rev. Frederic Siedenburgh, S.J., Loyola School of Sociology, Chicago.

Chairman's Report. A Standard Course of Instruction in Relief Work.

Some Relations in Social Reform Movements. Miss Katherine R. Williams, Wisconsin State Board of Control, Milwaukee.

The Minimum Wage. The Argument For It. Mr. Benedict Elder, St. Vincent de Paul Society, Louisville. The Argument Against It. Edward F. McSweeney, formerly Member Industrial Accident Board, Boston.

Discussion, Miss Margaret Tucker, Hot Springs, N. C., Miss Caroline J. Gleason, Secretary Industrial Welfare Commission, Portland, Oregon.

General Discussion.

Trip About the City, 1:15 P. M.

Women's Section, 3:30 P. M. St. Vincent de Paul Society. Round Table Talks for Nurses. Diocesan Directors of Charity.

General Meeting, 8:00 P. M. Chairman, Hon. Charles P. Neill, Washington, D. C.

General Topic: Delinquency. (Fifteen minute papers.) Mr. C. D. Gillespie of the Pittsburgh Bar; Brother Paulian, Director, New York Catholic Protectory; Miss Mary R. G. Kelley, Juvenile Court

Workers' Bureau, Philadelphia, and Mr. Patrick Mallon, Chairman, Committee on Delinquency, 1916, New York City, Conference of Charities and Corrections.

General Discussion.

Wednesday, September 20, 1916.

Section Meeting of the Committee on Children, 10:00 A. M. Chairman, Rev. Samuel Ludlow, Catholic Guardian Society, Superintendent of Institution Schools, New York.

The Availability of Parochial Schools and Parish Halls as Social Centres. Rev. Edward Hawks, Philadelphia.

English Speaking Teachers for Foreign Children in Sunday School. Miss Katherine A. McCann, United Catholic Works, New York.

The Child in the Reformatory. Miss Mercedes Murray, Baltimore, Department of Charities.

Discussion. Rev. Joseph F. Smith, New York, and Mrs. Thomas L. Quigley, Buffalo.

General Discussion.

Section Meeting of the Committee on Sick and Defectives, 10:00 A. M. Chairman, Mrs. Frank Ellsworth, Catholic Woman's League, Chicago.

The Enlistment of Trained Nurses in the Service of the Poor. Miss Adelaide Mary Walsh, President State Board of Nurse Examiners, Chicago.

Discussion.

The Work of Nursing Communities of Sisters. Rev. John T. McNicholas, O.P., New York.

Discussion. Mrs. Daniel Coonan, President, League of Catholic Women, Minneapolis.

General Discussion.

Concluding General Session, 11:30 A. M. Chairman, Col. P. H. Callahan, Louisville.

Reports of Committees.

Unfinished Business.

New Business.

The Memory of Thomas Maurice Mulry. Richard C. Gannon, Chicago.

Adjournment.

LIST OF DELEGATES AND VISITORS TO FOURTH BIENNIAL MEETING.

SEPTEMBER 17 TO 20, 1916.

CANADA.

O'Connor, Mrs. Nellie, Toronto. Somerville, H., Toronto.

CONNECTICUT.

Boylan, Miss Marguerite, Bridge-	McClean, Rev. Peter, Milford.
port.	McNamara, Miss M. B., Bridgeport
Ford, Mrs. M. H., Bridgeport.	Warren, George L., Bridgeport.
Kolanik, Miss Anna, Bridgeport.	

DELAWARE.

Brady, Miss M. G., Wilmington.

DISTRICT OF COLUMBIA.

Acosta, Miss R.	Delarue, Miss Leonide.
Arnold, Mrs. H. G.	Donnelly, Miss C. Jessica J.
Aveilhe, Mrs. G. C.	Donohue, Miss Laura.
Bachtell, C. W.	Doyle, John Hadley.
Bachtell, Mrs. C. W.	Downing, Mrs. Margaret B.
Baxter, Mrs. W. J.	Driscoll, A. J.
Berens, Mrs. Elizabeth.	Driscoll, Mrs. A. J.
Berens, H. J.	Dubray, Rev. C. A.
Bertilde, Sister M.	Duckwall, Miss Katherine.
Bogley, Miss Averill.	Everitta, Sister Mary.
Boland, Mrs. Thornton.	Fenlon, Rev. Dr. John.
Brown, J. M.	Fitzgerald, Miss Theresa.
Bryerton, Miss Margaret.	Fleming, Joseph F.
Buckholtz, Miss M. E.	Fleming, Mrs. Joseph F.
Burzynski, Miss Martha.	Fowler, Miss Grace.
Butin, Rev. R.	Frayser, Miss Katherine M.
Callahan, Miss Dorothy.	Galbally, Mrs. T. A.
Callahan, Miss Margaret.	Gallagher, Rev. Michael.
Carroll, Rev. William J.	Garges, Mrs. Otto.
Connelly, Mrs. Margaret.	Georgelin, S. M., Rev. F.
Connelly, Miss Mary E.	Golibart, Mrs. S. R.
Conrad, M. L.	Gordon, Rev. Philip.
Coope, Mrs. Margaret.	Gowans, Miss Abigail.
Cooper, Rev. John.	Gowans, James.
Crook, Louis H.	Gowans, Mrs. James.
DeLacy, William C.	Gowans, Miss Margaret.
DeLacy, William H.	Grogan, Mrs. Lawrence V.
DeLacy, Mrs. William H.	Guilday, Rev. Dr. Peter.

Hanlon, J. L.
 Haney, James J.
 Healey, Miss M.
 Hill, Miss Rose.
 Hines, Mrs. K. M.
 Hoffliger, Mrs. H. J.
 Howe, Mrs. George Alpha.
 Jackson, John J.
 Jones, Miss Gertrude M.
 Jones, Frank H.
 Johnson, Dr. Mary.
 Johnston, Miss Genevieve.
 Kennedy, Walter B.
 Kerby, Miss Leo.
 Kerby, Miss Ora.
 Kerby, Rev. Dr. William J.
 Kolb, J. Leo.
 Kolb, Mrs. J. Leo.
 Lawler, Miss Esther C.
 Lechert, Rev. Anthony.
 Leonard, Rev. Edwin L.
 Linthicum, Miss Elizabeth V.
 Lowry, Mrs. K. J.
 Lyons, Rev. F. P., C.S.P.
 McConahay, Miss S.
 McConville, J. J.
 McGuigan, Rev. Thomas E.
 McGill, Miss Mary C.
 McNerney, Mrs. T. H.
 Maher, Miss Sarah.
 Mangan, Laurence.
 Margot, Miss Antoinette.
 Miller, Mrs. John.
 Miller, Miss Mary S.
 Minghini, Miss Irene.
 Mitchell, F. Edward.
 Mitchell, Mrs. F. Edward.
 Mitchell, Miss Nannie V.
 Mitchell, W. Edward.
 Moore, Paul F.
 Moore, Rev. Dr. Thomas V., C.S.P.
 Mudd, Miss Louise.
 Neill, Charles P.
 Neill, Mrs. Charles P.
 O'Brien, Miss Mary A.
 O'Callaghan, Rev. P.
 O'Connell, James.

O'Connell, Mrs. James.
 O'Connor, Mrs. J. B.
 O'Grady, Rev. Dr. John.
 O'Hara, Dr. Frank.
 O'Hara, Mrs. Frank.
 O'Malley, Dr. Mary.
 O'Reilly, Rev. Dr. F. F.
 O'Toole, Martin J.
 O'Toole, Mrs. Martin J.
 Prater, William A.
 Ralph, Mrs. J. E.
 Ridenour, Mrs. U. H.
 Roach, Edward.
 Roach, Miss Florence.
 Roach, Mr. J. E.
 Roach, Mrs. J. E.
 Robinson, Rev. Dr. Paschal, O.F.M.
 Roche, Jr., Mrs. W. M.
 Russell, Miss Ellen.
 Ryan, Rev. Dr. John A.
 Ryan, John T.
 Rooney, Francis J.
 Scantling, Mrs. John Columbia.
 Sheehy, C. A.
 Sheehy, Miss Elizabeth.
 Sheil, John A.
 Sheridan, F. J.
 Sheridan, Mrs. F. J.
 Sheridan, Miss Mary.
 Skinner, Rev. R. A., C.S.P.
 Smith, Rev. Ignatius, O.P.
 Sullivan, Miss Marie Louise.
 Sweetser, Miss Theresa M.
 Talty, Mrs. Margaret.
 Turner, Rev. Dr. William J.
 Ullmer, Mrs. Mary A.
 Waggaman, Mrs. Mary.
 Waggaman, Miss Mary T.
 Waltrude, Sister M.
 Whelan, Miss Mary.
 Wick, James R.
 Wimsatt, Miss F. J.
 Woodell, Mark.
 Woodell, Mrs. Mark.
 Wolfe, A. J.
 Woodward, Miss Margaret.

FLORIDA.

Clark, Mrs. Henry, Jacksonville.

GEORGIA.

Spalding, Jack J., Atlanta.

ILLINOIS.

Chicago.

Allinger, Mrs. F. A.	Lynch, Miss Mary E.
Amata, Sister Mary.	McClintock, Mrs. J. A.
Auhr, Miss Louise M.	McDonnell, Miss Amelia I.
Barry, Miss Anna.	McDonnell, Miss Clara.
Boughan, Miss A. B.	McGoorty, Miss Eleanor.
Burke, Rev. Thomas F., C.S.P.	McGinnis, Miss Mary E.
Burns, Mrs. Thomas.	McHugh, Miss Anna.
Curlinus, Miss S.	McHugh, Miss Rose J.
Detmer, Miss L. M.	McMahon, Miss Irene.
Dolores, Sister Mary.	McShane, John P.
Donahue, John F.	Margaret's Relief Society, St.
Ellsworth, Mrs. Frank M.	Markey, Mrs. E. G.
Garvey, Miss Anna.	Maus, Miss Mary.
Gaynor, Miss Sallie Grieves.	Meder, Mrs. L. Z.
Grudzinski, Rev. Louis.	Moninger, Miss Lena.
Hughes, Miss Josephine B.	Mullaney, Mrs. Margaret C.
Hyland, Miss Mary C.	Pietrowicz, Dr. S. R.
Inderrieden, Miss Irene.	Pietrowicz, Mrs. S. R.
Kennedy, Miss Elizabeth C.	Sepple, Miss Anna.
Kennedy, James F.	Sheedy, Miss Ella.
Klowo, Rev. Anthony A.	Siedenburg, Rev. Frederic, S.J.
Kluetsch, Nicholas J.	Wilson, Mrs. Margaret M.
Long, Mrs. Margaret.	Wilson, Mrs. Samuel K.
Luken, Miss Minnie.	

Cavanagh, Miss Catherine A., Evanston.	Sawyer, Miss M. A., Le Grange.
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INDIANA.

Gannon, Mrs. A. L., Queensburg.	Sheerin, Mrs. Mary D., Indianapolis.
McGinn, Rev. John C., C.S.C., Notre Dame.	

IOWA.

Dorgan, Mrs. J. J., Davenport.	Metz, Mrs. Louis F., Dubuque.
Flynn, Leo J., Dubuque.	Quinlan, Mrs. Charlotte, Dubuque.
Metz, Louis F., Dubuque.	Betzner, Miss Grace, Sioux City.

KENTUCKY.

Bosler, Edward J., Louisville.	Elder, Benedict, Louisville.
Callahan, Col. P. H., Louisville.	McDermott, E. J., Louisville.
Doyle, John A., Louisville.	Spetz, Rev. Andrew, C.R., St. Mary.

LOUISIANA.

Delaire, Rev. J., Convent.	McNeill, Miss M. E., New Orleans.
McNeill, Miss Anna A., New Orleans.	

Proceedings

MARYLAND.

Baltimore.

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|-------------------------------------|-------------------------------------|
| Barry, Miss Pauline. | McKinney, Rev. George V., C.M. |
| Biggs, Robert. | Macsherry, Alan. |
| Bornial, Brother. | Matthias, Brother. |
| Boyd, Miss Louise. | Maxwell, Miss A. K. |
| Brooks, Joseph W. | Mercy, Sisters of. |
| Clantice, Miss Alice. | Monaghan, Rev. Hugh J. |
| Dean, Miss M. R. | Murray, Miss M. Mercedes. |
| Dolan, Miss Cecelia V. | Nagle, Mrs. Anne S. |
| Donahue, Miss A. M. | Naulty, Mrs. A. W. |
| Fletcher, Rt. Rev. Msgr. William A. | Ober, Miss Mary. |
| Foley, Miss Bessie. | O'Donovan, Dr. Charles. |
| Gilchrist, Miss Katherine. | O'Neill, Miss Catherine. |
| Grindall, Dr. C. S. | Paul, Brother. |
| Kailer, Miss Emma B. | Pick, Mrs. Charles. |
| Kearney, Miss Elizabeth. | Ryan, Mrs. J. J. |
| Kehoe, M. P. | Schwartz, Andrew. |
| Kenealy, Miss Mary J. | Thomas, Rt. Rev. Msgr. C. F. |
| McClanahan, Mrs. J. | Wagner, Miss Julia M. |
| McDivit, Dr. Harry N. | Weigel, Mrs. L. A. |
| McEvoy, P. J. | Wheeler, Rev. Thomas J. |
| Caton, Miss Anna, Cumberland. | Mattingly, Miss Jane C., Cumber- |
| Cribbins, Rev. J. P., C.M., Emmits- | land. |
| burg. | Merrick, Miss Mildred, Ellicott |
| Dwyer, Miss Carrie, Mt. Washing- | City. |
| ton. | Sandalgi, Rev. Paul J., Curtis Bay. |
| Hisky, Thomas Foley, Catonsville. | Simpson, Mrs. H., Forest Glen. |

MASSACHUSETTS.

Boston.

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|----------------------------------|------------------------------------|
| Garrity, Miss Mary E. | McMurry, James A. |
| Hennessy, Miss Catherine E. | Needham, Miss Elizabeth. |
| Keneran, Miss W. A. | O'Bryan, Miss M. Grace. |
| Lally, Miss Theresa M. | Scanlan, Rev. M. J. |
| McHugh, Miss Ellen. | |
| Bleakie, Miss Mary Josephine, | Duffy, Miss Mary T., Webster. |
| Brookline. | Haward, Mrs. M. S., Beverly. |
| Campbell, Miss C. M., Lancaster. | Leahy, Miss Abbie, Watertown. |
| Cotter, Miss Mary Alma, Lowell. | Rotch, Miss Katherine, Dorchester. |
| Duffy, Rev. Charles H., Clinton. | |

MICHIGAN.

Detroit.

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|------------------|----------------|
| Seymour, Mrs. B. | Seymour, B. A. |
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MINNESOTA.

Minneapolis.

- | | |
|----------------------|----------------------|
| Barry, Mrs. G. C. | Donahoe, Rev. James. |
| Chute, Miss Mary J. | McDonald, Miss Mary. |
| Coonan, Mrs. Daniel. | |

St. Paul.

Culligan, Miss Anna.
McFadden, Mrs. M. J.

O'Toole, Mrs. W. J.

MISSOURI.

Budenz, Louis F., St. Louis.
Butler, Rev. J. J., St. Louis.

Garesché, Rev. Edward F., S.J., St. Louis.
McClintock, Dr. J. A., Kansas City.

NEBRASKA.

Moran, Rev. R., Denton.

NORTH CAROLINA.

Tucker, Miss Margaret, Hot Springs.

NEW HAMPSHIRE.

Brophy, Rev. J., Penacook.

NEW JERSEY.

Capoano, Joseph, Jersey City.
Fitzgerald, Rev. William J., Princeton.
Guilfoyle, John, Jersey City.

Hallowell, Dr. Madeline, Vineland.
Lavin, Michael J., Jersey City.
McCabe, David A., Ph.D., Princeton.

NEW YORK.

Archambault, Rev. V. de P., Troy.
Celestine, Sister Mary, Peekskill.
Emery, Aloysius, Brother, Albany.
Francis, Sister Mary, Tarrytown.
Henry, Brother, Lincondale.
Henry, Brother, Troy.
Leocadia, Sister Mary, White Plains.

McKeough, Miss Elizabeth, Amsterdam.
Mechtilde, Sister Mary, Peekskill.
Michael, Sister Mary, White Plains.
Quigley, Thomas L., Buffalo.
Quigley, Mrs. Thomas L., Buffalo.
Scanlon, Rev. Arthur, Dunwoodie.
Tobin, Charles J., Albany.

Brooklyn.

Barrett, Martin J.
Bartley, William S.
Black, Mrs. James H.
Brancato, Miss Rose F.
Byron, Hugh M.
Downey, John F.
Farley, R. H.
Gibson, D. J.
Gorman, Rev. John B.
Huisking, Paul H.
Huisking, Mrs. Paul H.
Hynes, Thomas W.
Kunkel, Joseph.
Kelly, Miss Hester.

Kunkel, Mrs. Joseph.
Leitch, Miss Frances E.
Lysaght, Miss Agnes.
Lysaght, Miss Anna E.
McCormick, Richard.
McGrane, Hugh D.
Mallon, Patrick.
O'Connor, Patrick.
O'Hara, Rt. Rev. Msgr. F. J.
Shea, Daniel J.
Smith, Miss Mary E.
Smith, William J.
Tinney, Miss Mary T.

New York City.

Austin, Brother.	Ludlow, Rev. Samuel.
Barry, Miss Harriet.	Lynch, Rev. Thomas J.
Blakely, Rev. Paul, S.J.	McCann, Miss Catherine A.
Bleke, Very Rev. Edward, O.F.M.	McMahon, E. E.
Bonitus, Brother.	McMahon, F. X.
Boyle, Miss Anna E.	McNicholas, Rev. John T., O.P.
Boyle, James F.	McNaboe, James F.
Burke, Rev. John J., C.S.P.	Madden, Miss Emily J.
Butler, Edmond J.	Madden, Miss Louise J.
Byrne, Miss Elizabeth.	Mandel, Mrs. E. A.
Courtney, Rev. William.	Moloney, Mrs. D.
Cunnion, Frank P.	Mullaney, Miss Katherine F.
Cunnion, Mrs. Frank P.	Mulry, Rev. Joseph A., S.J.
Daly, W. C.	O'Connor, Mrs. John J.
Daly, Mrs. W. C.	O'Donohue, Miss T. R.
Fagan, Bernard J.	O'Leary, Walter E.
Gillespie, George J.	Paulian, Brother.
Graham, T. Bertrand.	Reid, James J.
Helena, Sister Mary.	Robinson, George B.
Hoey, Miss Anna.	Slevin, Mrs. Joseph, Jr.,
Hoey, Miss Jennie.	Smith, Rev. Joseph F.
Hogan, Mrs. Edward.	Smyth, Mrs. George.
Hussey, Mrs. C.	Spallen, Mrs. Anna M.
Keegan, Rev. Robert F.	Walsh, Dr. James.
Kerby, Miss Margaret.	

OHIO.

Alter, Rev. Karl J., Toledo.	Howard, Rev. F. W., Columbus.
Brockman, Rev. Timothy, O.F.M., Cincinnati.	Kelly, Miss Margaret I., Cleveland.
Genevieve, Sister Mary, Lowell- ville.	Lanigan, D. E., Cleveland.
Geraldine, Sister Mary, Youngs- town.	LeBlond, Rev. C. H., Cleveland.
Gressle, Rev. F. A., Cincinnati.	Mattingly, Mrs. C. M., Cleveland.
Hagerty, J. E., Columbus.	Mooney, M. P., Cleveland.
	Mooney, Mrs. M. P., Cleveland.
	Thompson, P. J., Youngstown.
	Thompson, Mrs. P. J., Youngstown.

OREGON.

Gleason, Miss Caroline J., Portland.

PENNSYLVANIA.

Adams, Mrs. S. E., Oil City.	Lageman, Mrs. William, Crafton.
Bittner, Mrs. M. A., Ingram.	Mullins, Mrs. Charles P., Darby.
Boylan, Rev. J. A., Overbrook.	Reilly, Miss Alice Barry, Lancaster.
Firmilian, Rev. Brother, Eddington.	Reilly, Richard M., Lancaster.
Harper, Mrs. Ann, Oil City.	Walsh, Michael J., Wilkesbarre.
Kossler, Mrs. William, Crafton.	

Philadelphia.

Blong, Miss Aileen M.	Johann, Frank J.
Boyle, A. A.	Kelley, Miss Agnes J.
Boyle, Mrs. A. A.	Kelley, Miss Mary R. G.
Brophy, Miss Mary C.	Kennedy, Miss Cecelia R.
Brown, Miss Belle.	Kennedy, Miss Margaret.
Cole, Miss M. Reba.	Lyng, Rev. Edward J.
Corrigan, Rev. J. M.	Oesterle, Frank.
Davis, Miss Margaret H.	Philip, Brother.
du Mee, Edward J.	Prince, Mrs. A. G.
Fitzgerald, J. J.	Quennell, Mrs. Jane M.
Foy, Miss Leslie M.	Rea, John.
Galbally, Edward J.	Reynolds, Miss Margaret H.
Gillin, Miss Hanna M.	Richards, Mrs. H. P.
Goodwin, Miss Mary.	Sibley, Miss Florence.
Hawks, Rev. Edward.	Wastl, Rev. F. X.
Hickey, James J.	

Pittsburgh.

Aland, Mrs. Annie.	Griffin, Mrs. W. H.
Auth, Miss Sarah.	Murry, Miss Pauline.
Bosack, Mrs. Adeline.	Molamphy, Mrs. T. M.
Bishop, Mrs. Elizabeth.	Och, Mrs. Charles C.
Devlin, Rev. Thomas.	O'Donnell, Miss Catherine.
Fox, Mrs. Mary Elizabeth.	Popp, Thomas J.
Gallagher, P. F.	Roney, Mrs. John H.
Good, Miss Rachel A.	Staud, Mrs. J. P.
Griffin, W. H.	

RHODE ISLAND.

Johnson, Miss Agnes, Woonsocket.	Johnson, Miss Annie, Woonsocket.
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TEXAS.

Biser, Mrs. A. M., Dallas.	Martin, Miss Mary A., Galveston.
Crescentia, Sister Mary, San Antonio.	Martin, Miss Annie E., Galveston.
Eleanor, Sister Mary, San Antonio.	Ross, Rev. Dr. J. Elliot, C.S.P., Austin.

VIRGINIA.

Gratian, Brother, Rock Castle.

WEST VIRGINIA.

Ward, Mrs. Bernard, Wheeling.

WISCONSIN.

Anastasia, Sister Mary, Jefferson.	Imhoff, M. D., Green Bay.
Emerentia, Sister Mary, Jefferson.	Kroha, Rev. Joseph F., Milwaukee.
Hackett, Mrs. James Hugh, Milwaukee.	Williams, Miss Katherine R., Milwaukee.

Right Reverend Monsignor Dennis J. McMahon, one of the founders of the National Conference of Catholic Charities, died April 11, 1915. He was born in New York City in 1855. His entire priestly life from the date of his ordination, February 24, 1881, was spent in the Archdiocese of New York. At the time of his death he was pastor of the Church of The Epiphany. He was appointed Archdiocesan Supervisor of Charities in 1901. He became Spiritual Director of the Superior Council of the St. Vincent de Paul Society and of the Particular Council of New York in 1903. He was made monsignor by His Holiness Pius X. in 1908. A complete account of the activities of Monsignor McMahon was published in *The St. Vincent de Paul Quarterly* of August, 1915. An appreciation of the zeal, gentleness and service of Monsignor McMahon will be found on page 395.

Thomas Maurice Mulry, likewise a founder of the National Conference of Catholic Charities, died March 10, 1916. He was born in New York City in 1855. Mr. Mulry became a member of the Society of St. Vincent de Paul in 1872. From that date he was unremitting in his service of the poor and in his championship of their interests in modern society. Mr. Mulry became a member of the Superior Council of the St. Vincent de Paul Society in New York in 1885. He was made Secretary of that Council in 1887, and was appointed President of the Particular Council in 1898. He was made President of the Superior Council of New York in 1905, and President of the Superior Council of the United States in 1915. The entire issue of *The St. Vincent de Paul Quarterly* of May, 1916, is devoted to a record of the life and work of Mr. Mulry, and to appreciations of both which his death called forth. A tribute to his memory will be found on page 387.

The National Conference of Catholic Charities finds it impossible to express adequately its appreciation of the character and work of these two exceptional men. Their encouragement and active coöperation made the National Conference possible. It is impossible to omit their names from any complete account of the wisdom of its policies and the success of its early efforts in the problems of coördinating the Catholic charities of the United States.

May they rest in peace!

PROCEEDINGS
OF THE
Fourth National Conference of Catholic Charities
HELD AT
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON, D. C., SEPTEMBER 17-20, 1916

PART I.
Proceedings in General Meetings

Sunday, September 17, 1916, 10 A. M.

PONTIFICAL HIGH MASS.

Over five hundred delegates and visitors to the Conference attended the opening Mass at the Franciscan Monastery. The officers of the Mass were:

Celebrant.....	Right Rev. Thomas J. Shahan, D.D.
Assistant Priest.....	Rev. Dr. John A. Ryan
Deacons of Honor	
Very Rev. Edward Fitzgerald, O.P.,	Rev. Dr. C. Dubray, S.M.
Deacon.....	Rev. John McGinn, C.S.C.
Sub-Deacon.....	Rev. Father Anacletus, O.F.M.
Master of Ceremonies.....	Very Rev. George A. Dougherty
Ministers of the Mass.....	Students of St. Paul's College

The Conference Sermon was preached by Right Rev. J. Henry Tihen, Bishop of Lincoln, and immediately after the Mass, the Conference was organized for business by the President.

OPENING REMARKS OF RT. REV. BISHOP THOMAS J. SHAHAN, PRESIDENT OF THE CONFERENCE.

DEARLY BELOVED BRETHREN:

You have gathered here today in great numbers for the Fourth National Conference of Catholic Charities, and you are most heartily welcome. The National Capital shelters frequently many gatherings of men and women from every part of the union, but none whose purpose is nobler or holier than that which sustains and encourages you in the service of your poor and suffering brothers in the faith of Jesus Christ. You have learned in our former meetings how helpful it is to come together every two years and compare the elements of our progress or the causes of our failures: to survey the broad field of charity and to learn what the world outside is thinking and doing, and in what measure we ought to profit, negatively or positively, by the modern efforts to alleviate all human suffering; to learn about the sources and the conditions and the contributory causes of poverty and misery, and to train ourselves for the best social service in the spirit of Jesus Christ, and of His Holy Church.

In six years we have made marked progress. We know one another personally. We have gathered from one another counsel, inspiration, suggestion and guidance of many kinds. Catholic charity workers no longer feel themselves neglected in favor of our purely religious or educational works. Their hearts are filled with a grateful joy that there is now a forum or a congress in which all the interests and problems, all the forms and channels of Christian charity may be discussed and encouraged, and a more complete and perfect coöperation of all may be eventually provided for.

God has so far richly blessed our efforts. The Hierarchy of the Church have approved and aided us most generously. The response from the Catholic clergy has been very encouraging, especially in the growing number of priests who attend the Conference and take an active part in it, thus bringing to bear on its deliberations precisely that wisdom and that cordial collaboration, which assure the success of all the works of the Conference.

May the Holy Spirit preside over all our thoughts and actions these days, and may the free discussion of so many matters relative to material charities serve only to relight in all hearts that tender intimate charity which is the immortal bond of union between us, of whatever race or nation or government, whatever time or civilization.

After the announcement of committees by the Secretary (see page 399ff), and the adoption of the order of business, the meeting adjourned.

OPENING SESSION.

McMahon Hall—Sunday, September 17, 1916, 8 P. M.

MRS. SAMUEL K. WILSON, *President of the Catholic Women's League of Chicago, Chairman.*

THE CHAIRMAN: We have returned again to the Catholic University for the Biennial Session of the National Conference of Catholic Charities, with real joy. During the six years in which we have worked together in this Conference we have been enabled to realize the great service that the Conference is rendering to Catholic Charities; and as well the great service that the Catholic University is rendering to our Charities and to the Church in placing its resources at our disposal. Year by year we understand better the vision that the Rector of this University had when the Conference was founded. We recall with appreciation and gratitude the name of Brother Barnabas from whom Bishop Shahan received the suggestion which created the Conference. They and others who have been actively identified with the direction of this work are benefactors of the Catholic Charities of the entire United States.

We in Chicago have particular reason to give expression to our sense of obligation to this National Conference. Many of us came from Chicago in 1910, knowing well our limitations, and led by a very definite hope that we would find in this Conference methods by which to make our work more efficient. It is due to the information and inspiration that we received here in 1910, that we created in Chicago the Protectory for Friendless Girls as a section of our Catholic Women's League. During our first year we cared for, in one way or another, eleven hundred girls. Last year we served in similar ways no less than four thousand. In addition to this we were able to care for many unprotected girls who were referred to us by the Traveler's Aid Society.

We in Chicago have been greatly helped by contact with

leaders in other cities and by having opportunity to learn of methods throughout the entire country. Opportunity of this kind has been furnished by this National Conference and this University. We undertake our work in the spirit of faith and charity. We began it this morning by a solemn act of worship and by listening to the eloquent appeal for the supernatural in charity that was made by Bishop Tihen. We turn now to the practical problems at hand.

The first paper will be presented by the Hon. Edward J. McDermott, former Lieutenant Governor of Kentucky. The second paper will be by Mr. F. P. Kenkel, Editor of the *Central Blatt and Social Justice*, St. Louis, and the third by Monsignor C. F. Thomas, of Baltimore.

THE RÔLE OF PRIVATE AND GROUP INITIATIVE IN THE FIELD OF RELIEF.

HON. EDWARD J. McDERMOTT, *Louisville.*

In this paper I shall consider charitable relief, first, by private persons; secondly, by charitable associations not supported or controlled by the Government; thirdly, relief by the Government, whether by the city, state or nation.

The desire for relief by governmental action has increased rapidly in this country lately and now we Catholics, without fully understanding the ultimate consequences, are beginning to join in that propaganda. We have so many citizens from Great Britain and Ireland, where Socialistic remedies for various ills are being revived, and from Continental Europe, where the paternal form of government has always prevailed, that the faith in, and reliance on, governmental agencies for almost everything desired will gain ground rapidly here and, I fear, lead us into extremes, unless dangers and necessary limitations are clearly pointed out in time. The conflict between Paternalism and Democracy is irreconcilable. On this whole subject I can say nothing new. I can only restate or recall facts and sound principles that are being ignored or misconstrued by some good men and by many half educated,

visionary or foolish men in an effort to escape, by ingenious but vain devices, the inevitable evils of greed, luxury, thriftlessness, vice and irreligion.

INDIVIDUAL RELIEF.

On each of us, rich or poor, strong or weak, Christ imposed the duty of truly loving and practically helping our neighbor in need, whatever his race, or faith or condition. Charity is a duty to God, to society and to our unfortunate fellowmen; but the work of charity is also necessary for our own discipline and salvation. We must give according to our ability, not only money, but personal service. Goethe said in *Hermann and Dorothea*, "Geben ist Sache des Reichen." On the contrary, it is the affair of everybody. Every truly charitable act helps to purify and elevate us. The duty, therefore, is plain. The task is not beyond our power. Even the poor help each other much. When a man or woman with no means is ill or dies in a neighborhood, it is generally the other poor women, that come in and look after the children and make up the beds and give aid and comfort to the sick or lay out the dead. After all, the finest charity is the charity of service. The labor and thought we give merely to earn money and then perchance to give some of it away and forget it as a trifle, does not benefit us much, but to go personally into the house of sickness or poverty with help and sympathy benefits us almost as much as it benefits those that receive our aid.

Few have had the grace or strength of St. Francis of Assisi or St. Vincent de Paul, Frederick Ozanam or John Howard. Not many can imitate Florence Nightingale in war or Father Damien among the lepers. The Christian story of the Good Samaritan, like the pagan story of Damon and Pythias, shows us how noble at times human nature is. Sidney Carton in *The Tale of Two Cities* displays what heroism a weak man, after a wasted life, may attain from human love. Many a noble priest or nun has shown us how even greater heroism is attained from love of God and the "neighbor" in need. The twenty-three priests

who, as volunteers, died while nursing the sick and dying of all classes and creeds in a scourge of yellow-fever about twenty-five years ago in Memphis, and were buried under one mound, showed what unselfish men will do from an eager desire to follow in the footsteps of Jesus Christ and to sanctify their souls and to win an eternal crown.

Sister Aurea died in Louisville lately. For forty-seven years she was a Sister of Charity and for thirty years was the Superior of St. Joseph's Infirmary. That noble woman helped to build up a great institution and, at the same time, spread good cheer around her and taught, by her useful, simple life, the beauty and happiness of a life of holiness. Compare her long, modest life, during which she received only her simple board, lodging and plain clothes, with the ordinary employee of a city or state when working in a public charitable institution mainly for a salary or to win attention and applause from the public! It is no wonder that unsalaried, unselfish women like her should arouse the dislike of those who, for their charitable efforts, want only a good salary and the notoriety of the press.

The institution least helped by the public in Louisville, and the most scorned and maligned by bigots of all shades is perhaps the noblest charity there, namely, the Convent of the Good Shepherd, which is a Magdalen Asylum for white women of any nationality or creed, and an asylum for colored girls, and in which not only the Magdalens have long found a safe refuge, but colored girls from three to twenty-one years of age have long been supported, educated and prepared for a useful life. Lately this convent had one hundred and thirty-five girls of every creed, who could find a home nowhere else. The Sisters have supported this institution mainly by washing and needle work done by themselves and their full-grown inmates. The world forgetting and by the world forgot, these humble followers of the Nazarene put the charity and religion of most of us to shame. And yet, several times in the past fifty years, when bigotry was rampant, ignorant and vicious men have threatened to tear down the walls of that Convent! Some men, with much pride of opinion, after giving little real study or thought to the sub-

ject, are even advocating the taxation of all sorts of charitable and religious institutions doing directly or indirectly useful work for the State free of cost. Men that want the State to spend immense sums in undertaking new charitable tasks begrudge the slight benefit of tax-exemption to present charitable institutions that help to prevent crimes or relieve distress.

Our Church has always commanded everyone of us to perform the Corporal Works of Mercy. Our priests and nuns have ever been willing to perform such service. A prominent American, who has carefully investigated public and private charities for years, was reported to have said, a short time ago, that Catholic Charities were the most efficient in America: that they got the greatest results from their means. That is true because we get the *free* service of priests, monks, nuns and lay-brothers who are working faithfully from a high, unselfish, religious motive. They are not working merely for a salary nor for comforts or luxuries.

Recognizing our duty and our ability to perform it, if we have the will, we must also consider the limitations and safeguards to be observed. In trying to help one man we must not hurt another. In doing charity, we must not encourage pauperism. We cannot remove all suffering nor save all men from the evil effects of their social environment, their heedless mistakes or their wilful vices. Our Church has always taught that for our sins there will be punishment in this life and in the future life; that laziness and crime must be followed by misery for us and for others dear to us. St. Paul said: "If any man will not work, neither let him eat." Some will make heedless, disastrous mistakes. Some will not work. Many in the fat years will not save for the lean years. Want must follow. That law of nature is inexorable. It seems tragic that children should suffer for the sins of their parents; but the Church still teaches the doctrine of "original sin." In all animal life, if the parent's duty be neglected, the offspring will suffer and perhaps perish. The same law governs us. We must, at least for our own improvement by the exercise of charity, give help, but we must be careful not to promote the evils which

the eternal law was meant to discourage. Individuals, families, and nations often pay a heavy penalty for a wilful or even heedless transgression of nature's laws, but we may to some extent, mitigate or alleviate that penalty. Private charity should do so within reasonable bounds. Individuals or private societies may by unwise bounty or unwise interference, aggravate the evil which they hope to prevent or may create new evils unforeseen.

At present in our country we see that much of the interest and zeal that religion and the Church formerly aroused have been turned in the direction of philanthropy. Though Christ first taught the world the true meaning and scope of charity, His teachings and His Church have not the same hold upon the people as formerly. Mere human sympathy—mere philanthropy—is not enough. It needs the inspiration of a persistent, divine faith. There is too much superficial make-believe charity. Too many want to divert the cost of charity from themselves to others, even though the latter may be less able to bear it. If you wish to realize how superficial and uncertain human sympathy is, consider that a murdered man and his family often get less sympathy than the living murderer and his family.

CHARITABLE ASSOCIATIONS.

What I have said in favor of the exercise of practical charity by individuals applies also to the work of charitable groups or societies. There must be knowledge, wisdom and discrimination in their leaders. But there must also be genuine charity and flaming zeal. The individual worker can do far more when working in coöperation with others of like purpose. There will be greater wisdom and weight and, therefore, far more power and success in united efforts. There will be less duplication, less imposition, quicker and more substantial relief. As it is just as bad for societies as for individuals to duplicate or overlap in their work, care should be taken to make the task of each society clear and to keep each within its bounds by frequent conferences and friendly coöperation. Our priests, nuns, monks and lay-brothers are doing splendid work, which

has extorted admiration from all sides, but they cannot carry the whole burden. The laymen and the women outside of convents can do, and now should do, many tasks that can be performed more satisfactorily by them than by anybody else. While mingling in the world, they can see clearly and deal promptly with many important duties in the field of relief. While at work on such public tasks, they will be improved morally. They will learn much of value to themselves, and acquire skill in business and civic affairs. They will be happier in their own lives and will be better citizens, no less than good public officers. Organized effort will be far more effective than irregular, unsystematic, unskillful efforts of individuals who too often are hampered by lack of time, funds and wise guidance. Thorough organization and unity must be the aim of all that want to be in the forefront with others struggling to give material relief and spiritual strength to the poor, the weak and the heavily laden.

GOVERNMENTAL RELIEF.

Charity from individuals and private associations is *voluntary* and, if exercised with any discretion, accomplishes much good and deserves high praise. Charity by the State requires a compulsory tax to be levied upon the willing and the unwilling, not only upon the rich, but also upon many that can ill afford to pay. Voluntary charity, which comes only from those able and willing to serve, is kind and ennobling. It usually excites only good feelings in the receiver. It does not often debase. A man has a right to give his own time or money; but he has no right to compel his neighbors to give without regard to their ability or inclination to give. The arguments for compulsory charity would justify a compulsory tax to support a State Church for the uplift and salvation of the citizens. Only exceptional circumstances justify the Government in raising taxes for charity. That should be done only when it is clear that the charity of individuals and groups will be inadequate. We have compulsory education; we may have "compulsory charity;" we may even have compulsory State insurance; and

finally we may have compulsion in many other matters, in which we now have liberty. Freedom may be gradually whittled away. Paternal government may once more be our lot.

If the State take practical control of charities, it will use little discrimination in the use of its charitable funds. It will show little distinction between the incurably thriftless or vicious and those who are unfortunate but worthy of relief. Generosity must be the essential principle of the family to its own members, and private men and their associations may properly be generous with their own time and means and with the voluntary gifts of others to help the unfortunate worthy; but justice to its thrifty workers and tax-payers must be the essential, controlling principle of the State in all its actions. No State can long flourish that discourages the thrifty for the sake of the thriftless; that imposes on those who do their duty, heavy taxes to save from retributive and curative punishment those that will not do their duty.

One member of this association in 1914, said that "the State is a powerful and wealthy agent in social work." The State has only what it levies as taxes on the poor as well as on the rich. Few know how large a percentage of the taxes are paid by persons of little means. The State is not wealthy. Most States have big debts and collect heavy taxes. In every city and State each year the homes of many poor men, widows and orphans are sold for taxes which the owners could not pay. The annual taxes on money and bonds now often amount to almost as much as the interest. The taxes on real estate often amount to almost as much as the rents, less repairs, depreciation and loss from vacancies. When the Government manages charitable institutions the waste from big salaries, indifference and extravagance are greater than in private charities.

The confiscation of the monasteries and convent schools and Churches in England at the Reformation and the gift of them to the greedy courtiers as bribes for their support of Henry VIII., in his war against the Church, turned the poor and orphans out and gradually left England with a heavier burden and more suffering from poverty than before. The poor,

the weak, the sick, and the orphan lost their main refuge. Later the Poor Law and its great evils followed. If the Government here appropriates the taxes to raise up more expensive charities to take the place of private charities, we have a right to share in those bounties; but we should not encourage or approve ill-advised or extravagant expenditures of doubtful value, nor encourage undue official meddling in matters that plainly should be left to private hands. Most men always consider only the direct and superficial results of experiments and innovations and are too quick to accept as sacred the glibly promised reform of some social evil. Such men never think of the indirect effects, the irresistible tendency toward a dangerous course, or the inevitable, final results of their changes, which often draw after them an unforeseen troop of evils. Under the Poor Law of England before 1833, many laborers received low wages, but were given financial assistance from the local taxes. After that law was abolished, wages rose and the great number of idlers soon decreased. All taxes raise the price of food, clothing and rents to the thrifty and at last lower the real purchasing power of wages. In Nichol's *History of the Poor Law in England*, the report of the Poor Law Commissioners is quoted as follows: "We find, on the one hand, that there is scarcely one statute connected with the administration of public relief which has produced the effect designed by the legislature, and that the majority of them created new evils, and aggravated those which they were intended to prevent."

It is said that society owes every honest man a decent living; that the existence of poverty or even crime is a proof of society's injustice or ill management; that the law could and should remove all such evils; that poverty can be and should be abolished. The reason and the universal experience of mankind have often exposed these errors. In a paternal government the humble and the poor suffer most. History shows, after innumerable, vain efforts, that the law or governmental meddling and regulation can not make men good, thrifty or even comfortable and contented. Religious convictions, moral training, the fear of want and sickness and the hope of attain-

ing comfort and pleasure from working and saving do more to make men honest, industrious and good than any State law or State regulation has ever done or will ever do. As we are told in Holy Writ, the poor we shall always have with us. The vicious will exist till the day of judgment.

In England, in 1884, a Cabinet Minister, in a public address, spoke contemptuously of societies and religious bodies that were trying to help the poor and said: "The whole of the people of this country ought to look upon this work as being their own work." He wanted the State alone to perform all the tasks of charity. This country has a number of Schools of Philanthropy. We have now in America many men and women that are advocating and seeking salaried places for charity work. Soon there will be a hungry, clamorous, powerful army of such workers, plausibly speaking, writing and working for appropriations and nice jobs. Their influence will be almost irresistible. In New York, politicians, eager for applause and power, and "professional philanthropists" in earnest quest for bigger salaries and higher positions and for notoriety, have made an open crusade to discredit valuable private charities in order to pave the way for a successful advocacy of far more expensive State institutions where orphans and dependents may be controlled and new sources of profit and political influence may be created at the expense of the tax-payers. There are some who, like Gerard in Philadelphia long years ago, by giving their generous bounties to colleges and universities where religion is pushed aside, have discriminated against and so disadvantaged colleges and universities where religion is taught and emphasized. Soon a plausible effort may be made to tax and so to handicap and weaken private schools, colleges, universities, and charitable institutions in order to control all sources of education and charity and to compel all of us to be alike in everything, crushing out freedom and originality, and making us mere automatons of a socialistic State. We have discarded the theory of the Divine Right of Kings. We can not accept the theory of the Divine Right of Parliaments. We must continue to believe in the justice and efficiency of our great national

Constitution that puts a curb upon the Congress, the Courts and the State Legislatures. To retain our liberties, we must cherish the principle so well expressed in Kentucky's Bill of Rights: "Absolute and arbitrary power over the lives, liberty and property of freemen exists nowhere in a republic, not even in the largest majority."

When most men are talking of poverty and social miseries and unemployment, they are thinking altogether of our biggest cities. Our housekeepers, the farmers and the employers in towns and small cities are often seeking skilled or unskilled helpers in vain. The passage of myriads of laws in Congress, in State Legislature and City Councils one year, only to be amended or repealed the next, does not diminish the cry for more. The fact that laws and bureaus do not work as they were expected to work does not dampen the ardor of the office-seeker or the masses for further experiments and innovations, however often tried before and found injurious. On all sides, the writers and preachers of discontent are fomenting the dangerous feelings and beliefs which were thus gradually created by men of all conditions in France before the Great Revolution. Alexis de Tocqueville in his Preface to *The Old Regime and the Revolution* (1856) said: "In the eighteenth century, as a perusal of this work will show, the Government was already highly centralized, very powerful, prodigiously active. It was constantly at work aiding, prohibiting, permitting this or that. It had much to promise, much to give. It exercised paramount influence not only over the transaction of business, but over the prospects of families and the private life of individuals."

The Government was not doing too little. It was trying, often with good motives, to do too much, and naturally it was doing many things inefficiently and unjustly in its minute and wide regulation of both public and private affairs. Finally came almost universal discontent and the whole structure of government broke down in flame and blood.

When the industrial era came, the right of each man to his liberty was, after many struggles, gradually acknowledged and protected by law. Restrictions and restraints were slowly

abolished. We invented the fixed or rigid Constitution to curb courts and lawmakers in order to protect individual liberty. Now we are in danger of going backwards. We must choose and pick our way with intelligence, with caution and with unselfish patriotism, if we wish to retain the priceless privileges we now enjoy. Liberty is better than ease. It is worth the sacrifice of physical comfort and even life itself. Let us be filled with the spirit of charity and follow its noble inspirations, but let us also guard the inestimable boon of reasonable freedom.

THE RÔLE OF LEGISLATION IN THE FIELD OF RELIEF.

F. P. KENKEL, *Editor of Social Justice.*

(*Read by Mr. D. F. Budenz.*)

The rôle of legislation in the field of relief, the part that the machinery of the State can and should play in the amelioration of devitalizing and stultifying economic and social conditions among the people is the subject of this paper. Our effort is to discover in what manner legislation should be called upon to assist in the solution of the problem of poor relief in these United States under the circumstances and conditions at present prevailing, and to indicate the broad plan of action which should govern the administration of poor relief in our various States and municipalities.

The examination of modern society will reveal a great fringe of people unable to maintain themselves at a decent livelihood with their own resources. The great natural resources of America, the many thousands of acres of untilled land, the rapid development of our transportation facilities, greatly aided in preventing the formation of a large pauper class in the United States. In our large cities, however, and throughout the country in general as the result of changing industrial and economic conditions, our problem in this regard is becoming more and

more acute. Immigration is another factor which serves to complicate the situation, as there are necessarily among the strangers who come to our shores a goodly number who are easily affected by adverse circumstances.

All the complex and destructive forces of modern social and economic life—sickness, devitalization, shiftlessness, sexual excess, alcoholism, separation and desertion, bad climatic conditions, defective sanitation, unsatisfactory legislation, evil industrial conditions, unwise charity—causes within and without the individual, have played their part in one case or another in producing this dependent class. There is no royal basic reason for the existence of such a condition, save this alone, which has been pointed out by Sidney and Beatrice Webb, and time and time again by Catholic sociologists; the absence of the “moral factor” individual and social, which stimulates men and societies and governments to use all energy in working for the arrest of this evil and the amelioration of the conditions of the helpless. The causes which have produced it must be cured by as many forms of constructive action as are the causes themselves. The simple remedies which have been proposed for its cure—socialism, single tax, government ownership, coöperation—fail when presented as universal panaceas because of this fact. They comprise within their view but a portion of the problem.

Even the great improvements which have been made in the instruments of production and the great gains in gross material wealth have not apparently served to affect this condition. There are thousands upon thousands of people suffering direct need (and producing causes in themselves which in turn produce more poverty), and these must be aided. To make this the excuse for a *laissez faire* attitude is the worst hypocrisy and shunning of duty. A wise commonwealth cannot afford to allow this, because if it does it will not long endure. A conscientious group of men cannot allow it, for the Christian law of charity obliges action. The phenomenon of destitution faces us, and we must do something with it one way or the other. And destitution “in a densely crowded city means as all experience shows, not alone oncoming disease and premature death from

continued privation, but also in a great majority of cases, the degradation of soul."¹ Quite correctly has this evil been termed the disease of society itself.

The effort which is made to remedy this situation and to satisfactorily solve this problem of dependency expresses itself in the twofold methods of prevention and relief. Preventive efforts are those which strike at the multifold causes of destitution and strive to suppress them. Relief efforts are those which serve to cure the immediate cases at any particular time presented, either by the grant of money, food, clothes, fuel, the securing of employment, medical treatment, legal advice, or transportation to other localities. The former seeks to preserve individuals and families from falling into destitution, the latter to rescue those who are already destitute. Today it can be said that the charitable policy must be constructive, seeking not merely to alleviate, but to build up to self-dependence. Mere relief without efforts of prevention is certainly not adequate. The control of the social causes of destitution was one of the chief beneficial features of the mediæval period. Intelligent charity must consider prevention while relieving those at present in want.

Legislation and public opinion are the great agencies of a preventive policy. It is especially of interest to the State that prevention be enforced to bring about the highest well-being among its citizens. It is the State's interest to hinder destitution. Labor legislation and measures for housing reform find their origin largely in this principle. To prevent the destitution which arises from the injury to the bread-winner, workmen's compensation laws have been enacted, whereby the responsibility is shifted to the industry, where it properly belongs. To prevent the destitution that arises from ill health, industrial sanitation, housing legislation, the correction of alcoholism, and child welfare work are introduced. To prevent that which comes from inadequate training, vocational instruction is introduced into the educational system. The State clearly has a duty to regulate economic conditions so that everyone has the oppor-

¹*The Prevention of Destitution*, p. 2.

tunity to exist decently and independently upon his own resources.

With the extension of the powers of the modern State, and in line with this viewpoint which emphasizes prevention, it is increasingly apparent that legislation has likewise an important part to play in the work of relief. While it cannot perhaps be said that the State owes every one of its citizens a living, it certainly is to its highest betterment that it makes certain that those who are dependent are properly cared for, and the correct efforts are adequately made to relieve their helplessness. Certainly it is no part of a wise public policy to allow large classes to be carelessly and perhaps insufficiently dealt with in relief, while emphasizing so greatly the insurance of a sufficient income to those who are as yet in a state of economic independence. The growth of the modern State, it must be remembered, is not due alone to the extreme teachings of secularization which liberalism proclaimed, but likewise to economic and evolutionary forces. The modern State is required to cope properly with the gigantic enlargements in the industrial field, the increase of population, and the complexities of our present day civil and social problems, of which this matter of relief can be counted as one of the most important. A wise commonwealth cannot allow uncertainty to exist as to the care of its dependent citizens. It seems, therefore, important that the State through its legislation should supervise the general field of relief, examine into the adequacy of the work carried on there, and supplement its own activities in those particular channels in which private effort proves unable to act or in which it acts inadequately.

These great systems of social insurance and public pensions, which have commended themselves to modern economy, although they possess a preventive feature in that they seek to provide automatically against destitution before it has affected individuals or families, have had a marked effect in the field of relief. By these systems not alone industrial accidents are compensated, but the ill economic effects of sickness, old age, invalidity, widowhood and orphanhood, and unemployment are

provided against. Compulsory sickness insurance has been introduced in about one-half of the large countries of Europe, and voluntary subsidized sickness insurance exists in France, Belgium, Denmark, Sweden and Switzerland. Compulsory old age insurance exists in Germany, Luxemburg and France, and old age pensions in Denmark, Iceland, Great Britain, France, Australia and New Zealand, while voluntary subsidized State systems of old age insurance are to be found in Italy, Belgium, Servia and Spain. Unemployment insurance has been adopted in Denmark and Norway and Great Britain and is receiving favorable attention by many other European nations. A national system of widows' and orphans' pensions has been lately established in Germany.² In this country the mothers' pension idea has been accepted in a number of States.

There have been serious objections advanced against the social insurance and pension systems. The Webbs in their work on *The Prevention of Destitution* have criticized the idea, because of the fact that insurance does not imply within itself a scheme of practical prevention. To insure against sickness does not in itself prevent the spread or continuance of sickness, such as is done by extensive medical provisions, sanitary campaigns and legislation. Others have seen in the insurance idea a grave menace to the future welfare of the working classes, in that it would destroy their sense of independence and their desire for their emancipation. These objections certainly have force. Social insurance or pensions for the people may not be introduced without very great care. The slightest familiarity with human nature will certainly show that without safeguards, there is grave liability of abuse of the system. Fundamentally, these objections do not stand against the idea of social insurance. In all those countries in which social insurance has been introduced, it has been found to work for the prevention of the ills which it insures against. Germany is a classic example of this fact. The numerous agencies which have sprung up in connection with the insurance features for the prevention of sickness and for the improvement of industrial safety and hy-

²Rubinow, *Social Insurance*, p. 27.

giene show this. While malingering will take place under the social insurance system, just as abuses can be found accompanying fire insurance, it will not be extensive enough in either case to militate against the system and the great benefits which it confers. It is absurd to suppose that the working people, to any great degree, will engage in feigning sickness to secure insurance, especially when such matters are carefully protected by medical investigations. The spirit of the working class cannot be said to have been soothed or chloroformed in any way in those countries in which social insurance has been introduced, and if this matter is protected by encouragement to organizations there will be but little danger in this regard.

There has naturally been some dispute as to whether a system of this kind could be introduced in the United States. The American Association for Labor Legislation strives to have it adopted in our various commonwealths, and a resolution has been before Congress, introduced by Meyer London, calling for a thorough investigation into the possibilities of the system for this country. Under our modern conditions, one may say, it is desirable that social insurance be universally adopted. There is no reason why we should not make a constructive effort to meet destitution before it has become an actuality. We should not allow families into which sickness has come or individuals upon whom old age has fallen, to be inadequately provided for or driven into institutions when they can be maintained in their homes and allowed some share of a normal life. There are many reasons why we should favor such a plan. The note which must be continually struck, and which it is the purpose of this paper to emphasize, is that it is our bounden duty to protect against haphazard dependency, as many individuals and families as is possible and to endeavor to remedy conditions at their source. The great spectre before the workingman today is the insecurity which modern industry produces. Social insurance will greatly aid to relieve this depressing condition. It will aid greatly also in giving us what we desire: a democracy with discipline.

The common form of public relief in the United States has been embodied in the almshouse, maintained by the county or

township, according to the form of local administration. It has been called by Professor Warner "the fundamental institution in American poor relief." In 1880 there were 66,203 inmates in almshouses in the United States, or one almshouse pauper to 758 inhabitants; in 1890 there were 73,045 almshouse inmates, or one to 857 inhabitants; in 1903 there were 81,746 almshouse inmates, or one to 920 inhabitants.³ This institution was borrowed from Great Britain, being the counterpart of a general mixed workhouse of the Poor Law plan, which was condemned so severely by the Poor Law report of 1834 and by that of the commission of 1905-09. The evil reputation of a general mixed workhouse among the respectable poor, the latter report tells us, "is partly traditional or historical, and partly due to the curious and objectionable agglomeration of purposes which it now serves. It is the home for imbeciles, an almshouse for the destitute poor, a refuge for deserted children, a lying-in hospital for dissolute women, a winter resort for the ill-behaved casual laborer or summer beggar, a lodging for tramps and vagrants, as well as a hospital for the sick."⁴ The almshouses of America have in a general way shared the same evil reputation. Professor Ellwood's investigation of the almshouses of Missouri showed the revolting conditions in that State; and the same reports might be received from other commonwealths. During the current year an investigation was conducted by the State of Illinois into the condition of its almshouses. The result showed, as published in the *Institution Quarterly*, the official organ of the public charity service of that State, of March 31, 1916, that although the laws in regard to these institutions had been much improved, there was practically no improvement in administration and in actual condition over the disgraceful status of these places fifty years ago. A movement to take the various defective classes: the epileptic, insane, feeble-minded, etc., out of the almshouses, and to use these places as homes for the aged and infirm poor, is in line with constructive progress. The provision of a

³*American Charities*, p. 196.

⁴*The Break-Up of the Poor Law—The Minority Report of the Poor Law Commission*, Part I., p. 13.

pension system for old age and of sickness insurance, such as we have recommended, would cut down still more this almshouse population, so that it might either be abolished altogether by the turning over of its people to other institutions, or its population could be confined to those who have no one to care for them in their homes and are too aged and infirm to properly care for themselves, because of physical disability.

There has been much question in this country as to whether relief outside of institutions should be at all public in character. A number of the largest cities of the country, such as New York, Boston, Washington, St. Louis and Brooklyn, as a result of their experiences, have abolished this form of relief. The common objection to all forms of public charitable activity: the common carelessness and mechanism of administration, the danger of politics, the tendency of the people to depend upon the State for the slightest excuse if there is a public fund, the great expense which it necessarily entails, has been advanced against this public outdoor relief. In Indiana the latter item has been greatly modified, and all the other objections have been apparently successfully met by the application of organized charity methods to the administration of the public aid, as is shown by Mr. Amos Butler, secretary of the State Board of Charities, in his sketch on "Indiana: A Century of Progress."

While in the East today the objection to public relief still prevails, among charity workers in the West the idea of increased public activity is becoming more and more accepted. Father Gavisk, President of the National Conference of Charities and Correction in 1916, even proposed that all financial relief be given from the public funds, the private organizations merely furnishing the workers as investigators or visitors. It was his contention that private relief in its material features was entirely inadequate. It has been contended that nine or ten dollars a week is the lowest wage in which a man can live and decently support his family, and yet private relief has been content to dole out to dependent families two or three dollars a week for maintenance.

While we are not prepared to commend unreservedly this

idea, there can be no doubt that in order to place our charitable endeavors upon a surer basis there must be a final recognition of the necessity of the State supervising the field of outdoor relief as well as of institutions and of the problem of dependency as a whole. This does not in any way imply that private endeavor should be done away with. The Webbs have very strikingly pointed out that private voluntary agencies bring to play certain factors which the State cannot hope to furnish. These are inventiveness and initiative, ability to give extended care to particular cases, and the intensity and variety of the religious influence brought to bear on personal character.⁵ The State must make use of these advantages of voluntary associations. In Germany, under the Elberfeld system, poor relief is administered entirely by the public authorities, through the visitation and ministration of the private citizens acting as volunteers. While this scheme has certain defects, particularly for large cities, there is no reason why it could not be gradually introduced in a modified way in the United States. The effort to enroll friendly visitors to coöperate with the charity organizations and societies of this country, is a recognition of the need for some such effort. Our Catholic agencies of relief could accomplish a great deal were they to join their great number of voluntary visitors to the staff of trained social workers. This relationship of the volunteers to the trained worker and the private charity organizations could be developed between the private agencies and the State. The State can observe and study the field in general, note where private activity is falling short, and seek to supplement such activity with its own relief work and relief funds. The details of such a system cannot be discussed here, but that some such arrangement must be entered into is becoming more and more patent. It would allow the free exercise of charitable endeavor upon the part of private associations and individuals, while at the same time it would cover the field of dependency and destitution in such a way as to reduce the phenomenon to a minimum and thus protect the welfare of the commonwealth. The introduction of civil service into

⁵*Prevention of Destitution*, p. 240.

the public system in the widest possible number of its branches, must go hand in hand with this proposal. This will safeguard the system against the principal evil which is feared for it in America, its abuse for political purposes.

As to the question of public subsidies to private institutions and associations, circumstances will determine the necessity for this procedure to a great degree. As a rule, subsidies should be granted to institutions or other agencies only in as far as they are aiding those people of their particular following or faith, and others for whom the State cannot in itself provide. Subsidies should always, however, be as a matter of last resource. It has no doubt created much evil in several of our communities, as Martin Griffin has pointed out in the experience of Pennsylvania.

In regard to the institutional treatment of certain cases that have been taken from the almshouse—children, the defective classes and the like—the same rule can be applied as in regard to outdoor relief. The State should supervise this field, and should provide for those cases in which private endeavor falls short. This means that those of particular religious beliefs should be cared for, if they so desire, in those institutions where this can best be fostered. For those who will not come within the purview of these institutions, the State should provide. It will readily be seen, and common experience has already shown it, that for extreme types of defectives such as epilepsy, feeble-mindedness and insanity, private relief will fall short and the State will have to make provision.

The conclusion which we must arrive at, therefore, is that legislation has an increasingly important part to play in relief work. This does not at all shut off the channels of private charitable impulse, but rather makes them the more intensive. Necessarily, there must be a reasonable limitation on this power of the State. This must arise out of a healthy and properly educated public opinion. It is absurd to carry our fear of the State to the length of hindering it from doing those things which it has in hand to do. If private association is properly developed and the educational features of voluntary forces are adequately maintained the legitimate increase of the functions

of the State need cause no solicitude. The Catholics of the German Empire have, on this account, felt no uneasiness at the development of their Government, but have coöperated extensively in the upbuilding of that Government with all its functions—administrative and legislative. They were aware of the fact that no matter how strong the State might become, they would be able to cope with any illegitimate excess of power which it might endeavor to exercise. It is in this spirit that we must enter into our problems in this country at the present time.

THE RELATION OF THE CATHOLIC PRESS TO RELIEF WORK.

RT. REV. MONSIGNOR C. F. THOMAS.

The press in general assumes two important functions. It claims the right to publish whatever comes under its notice or finds its way into its sanctum. Nothing is too sacred, nothing too secret for its touch. No man has rights paramount to what is included in this function. Not only should the press make public what may be regarded as legitimate news, but the press recognizes no limit. All is legitimate. The people demand to know, and therefore they must be given, the knowledge of whatever happens, even of the untoward and defaming incidents of one's individual life.

Whatever we think of the extent to which the practice is carried, and we know how great is the abuse on the whole, this function of the press is satisfactory, important, useful and necessary. Judicial use of it is beneficial, for the public ordinarily cannot get the news otherwise.

The second function assumed is that of teaching the public its rule of life or norm of thinking. The press is the molder of public opinion. Not all editors essay the rôle of teachers and directors of the world's thought. Many editors are not so ambitious, and are content with reflecting opinions as they find them. They try to lead into the current of thought expressed by men prominent, if not eminent in religion and politics. Yet,

more and more, at least the great papers of the day are taking the ground that an editor should be able, and should actually be in a position to teach the world, to be the exponent of thought, of wisest counsel and best culture.

We are not out of accord with such a view. The popular tendency is to think, speak and act according to the ideas of the newspaper read, or to which there is a strong and favorable basis. The mass of people do not form their own opinions. In fact they are not educated enough to do so.

There must be teachers in every special or particular line of study. The need is imperative for the multitude to be taught in the thousand and one activities in which the modern public is interested, and in which the generality or a majority of people today take a decided part. The mines of information and treasuries of ideas and reasons of judgment are furnished by the newspapers, and the editors thereof either find themselves in the position or claim and assume the function of teaching the masses with authority and of directing popular movements.

The aims and spirit of the Catholic press are about the same. The Catholic people are beginning to learn the value of a Catholic paper as the medium of authentic Catholic news, and are demanding that Catholic editors and publishers convey through their columns reliable accounts of what transpires in Catholic circles. They have learned that secular papers, while professing willingness to give space to Catholic matters, have not the spirit to discern what is proper Catholic news, and are not able to present descriptions of Catholic activities or record Catholic events in a true and trustworthy way. If we want the record of what we do and accomplish, or of what is done and accomplished among us, it is to the Catholic editors we must turn and ask reliable accounts of events.

Exact and detailed accounts of activities in Catholic charity, proper exposition of spirit, aims and methods, as well as a just estimate of the efforts and results can not be obtained except through the assistance of the Catholic press. The first relation of this press to relief work is that of helper, to get your activities properly before the public, and to expose in true

colors and right proportion the influence of your deeds in the world around you. None can understand the magnitude and importance, the actual good done in the field of Catholic charity so well as the Catholic editor; and none can give more accurate accounts of the achievements of Catholic relief.

While the publication of news by Catholic editors cannot at present reach the perfection of the secular press and could not embrace all that it thinks and contends should be published, Catholic editors claim authority and right to teach and direct, to infuse proper spirit, correct impulses and right ideas which should govern and permeate all Catholic activities. The Catholic press cannot reflect merely the mind or become the slave of public opinion. The Catholic press has been recognized to be an indispensable means of disseminating the Catholic spirit and of propagating Catholic truth. Its obligations are as weighty as are those of preaching. One must look to Catholic papers for adequate explanation of all things Catholic, for defence of truth and refutation of error, for exact solution of any and every doubt that might arise and removal of the difficulties that might occur. The paper is the medium, made necessary by modern conditions, by which the instructions of a sermon reach the multitude, or the doctrines and practices of the Church are learned by them. Its province is therefore very wide, its duty grave, and its rights acknowledged. In every relation in which we find ourselves, even in politics, there are certain fundamental divine and Catholic principles, which must underlie our action. There is a point where even in political questions the Church must speak to Catholics. The Catholic editor must be able to rise above himself and above factions, and not try to impose his own ideas of what is just and proper or to draw all things into agreement with his own particular bent. The paper he edits is not his own, but the Church's, and it is or must be edited for the benefit of the people that they may know what is the right ideal and how to conform to it.

The Catholic paper has a duty to all movements. Our

charities cannot be conducted independently of Catholic direction and inspiration. Our relief activities must be under Catholic auspices. It is natural to presume and to expect that the Catholic spirit pervade them, and that Catholic ideals inspire them and Catholic principles govern them. Therefore, the authorized exponents of Catholic thought are in duty bound to give the needed guidance and impart the right spirit.

It is sometimes thought in movements of the kind, in the agencies in which you are interested and are active, that the questions which arise may be answered, and that plans may be carried out according to new ideas and along other lines which modern times demand and present conditions suggest, without any influence from outside or from lawful representatives of the Church. Many people are imbued with the notion that all the old systems are worn out, and that especially in treating with poverty and distress new laws and new methods are imperative. The past, it is said, has not been able to cope successfully with the problems. Therefore some fault must lie in the old systems, and new ideals should be tried, without any direction or advice or control from the agencies which so far have been at work.

Even some Catholics seem to think and act as if the Church has been derelict or not successful in caring for the poor. They are willing to cut off from all Church and Catholic agencies of the past and work along in new grooves without consulting her, if not to place themselves at variance with her spirit. The Catholic Church understands and has always understood the duty of Christian charity and philanthropy. She has ever been indefatigable in her efforts to deal with poverty and misery, and she has cared for both in all their various forms. The charity of the Church has been a mark of her heavenly character and a proof of her Divine origin. Her life has been resplendent in her endeavors to alleviate misery and to assuage grief, to heal broken hearts, to remedy misfortunes and to lessen adversities. Institutions of all kinds flourished by her inspiration and protection. Countless asylums, hospitals, refuges, homes, associations multiplied incessantly throughout

Christendom, and bore eloquent witness to her anxiety and to the depths of her sympathy for struggling and suffering humanity. And her civilizing influence did not neglect to provide means for individual as well as corporate betterment. She is, therefore, possessed of a wisdom born of long experience. There is no method which she has not tried or employed. She has a message in this respect to communicate to all workers. And it is the province of Catholic editors to transmit this message and interpret her words of wisdom and impart her treasures of counsel.

Moreover, the Church is commissioned to teach the duty and ways of charity. That phase of activities is religious as well as secular. Love of our neighbor is akin to the love of God. There is wondrous potentiality wrapt up in this divine virtue. There is a heavenly character possessed by it. It enfolds a God-conceived purpose towards one's fellowmen. Catholic relief work means a great deal more than is thought of by most of those who engage in the various lines of philanthropy. Hence the Catholic press feels or should feel it incumbent upon it to bring home to everyone the high and divine character of this virtue of charity.

Relief work in our times is beset with many dangers and difficulties. I would not wound susceptibilities or destroy enthusiasm. I would encourage all to labor for the uplifting of humanity. But much is said, and more might be said, in criticism of aims, methods, spirit and results of efforts to relieve the suffering of others. And the Catholic press might well be in duty bound to call attention to, and to correct, some views held or principles adopted. Relief work in many quarters aims at too much. We read and hear of the determination to destroy poverty altogether. Some Utopian dream is indulged in which conditions will be so changed as to give everyone a competence and freedom from the stings and sorrows of poverty. We dwell so much on the evils and misery existing that we imagine it possible to eradicate the cause of them all, and introduce a golden era in which none such can be found. So much time is wasted on the discussion of theories and plans

in this direction that associations organized for relief cease to be practical. Consequently there should be recognition that there will always be those who need assistance, and wise counsels should prevail by which help should be timely and practical.

Not less dreamy is the aim to render everyone thrifty, intelligent, useful, well-to-do by law. And are we not aware of gigantic efforts made towards the enactment of legislation sufficient to meet the emergencies. Much literature has been issued tending to convert the minds of voters and legislators to this view. And the relief which has been secured by such means is not very satisfactory. At least the arguments for the course are not so convincing to those who differ as to the expediency of law in this respect.

Again not enough account is taken of human nature, its idiosyncrasies and vagaries. That "the poor you will have always with you," is as much the result of the present condition in which human nature finds itself as of environment, which men and women have created, is not sufficiently recognized. The perverseness of the human heart drags and will continue to drag millions into the depths of woe and misfortune, or sorrow and pain. Not the change of conditions will destroy poverty or misery or physical privation, but the change of human nature, and that change is impossible, at least without powerful Divine grace. Time, energy, means are wasted in this end, which could be more profitably spent in practical forms of relief.

By far the greatest danger lies in the absence of religion in most works of relief or philanthropy. All relief fails in its ultimate purpose if done or given by philanthropy alone. Proper relief must go hand in hand with religion. Catholic charity has as its final aim and main spirit the elevation of soul. We cannot labor side by side with those who simply care for the body or earthly existence. Ours is a higher aim, the care of the soul and the cultivation of its faculties or powers, even more than the care we bestow on the body and its needs. And we know how uplifters who have been called

the "paid parasites of philanthropy," neglect the spiritual life of those they would benefit. True charity and relief must ever be imbued with the spirit which recognizes immortal souls in those it helps, and which tries to inculcate and impart whatever conduces or is necessary to nourish them in truth, grace and virtue. It might be unfair or untrue to say that even in some Catholic workers the religious aspects or motives or efforts are lacking. But to many such seems the case.

Finally relief work must be human. Objection is made on many sides to professional philanthropy. The relief usually vouchsafed is unaccompanied by any sense of feeling or human sympathy. It is cold-blooded both in manner and substance. There is no heart in it all. An Episcopal missionary from Alaska recently spoke in this strain at Columbia University. He decried the sort of assistance people were giving, and declared it lacked human sympathy. But as far as the sanitarian and hygienist are concerned, he declared that they regarded people as just so many automatons to be regulated and cleaned up. For himself he said, "I would rather be human and dirty than inhuman and clean." The aims and methods in such work are too professional.

The services we aim to do to our fellowmen, he went on to say, "will more likely succeed if it be approached in an amateur rather than the professional spirit, if it is accompanied by the sympathy for lesser undertakings, for ingrained human prejudices, for the persistence of human individuality and even for human perversity. The lack of sympathy, the lack of a sense of humor—and I think no one can persist in the professional attitude who has a sense of humor—the lack of a large compassion for the infirmities of others; these lacks cut one off from one's fellows; set one in another class; detach one; and it is not planes of severance, but points of contact which are necessary if one is to influence mankind—points of contact with the unclean as well as with the clean; yea even with the unthankful and the evil.

"I think it is true that whoever goes out to serve his fellowmen effectually, must do so in something of the spirit, if not

in the name of the Lord Jesus. And there was nothing professional about that spirit; it was the very antithesis of professionalism; it was the spirit of purest amateurism of benevolence; it was done not merely for the love of doing, but for the love of those upon whom it was done, and when His half-trained disciples showed upon occasion a tendency to lapse into professionalism He rebuked them with the rebuke that they knew not of what spirit they were.

The true types and spirit of all charity and relief work are to be found in Catholic teachings; and a mouthpiece of all these is the Catholic press. The Catholic editor is to warn of dangers, to instruct in the true, to direct in the right, to champion purest ideals, to furnish exact principles, to inculcate the proper spirit, to guide, support, inspire, amend. The influence of the Catholic press in relief work is therefore intimate and necessary. Its relation to all charitable activities is that of guide, protector, counselor and defender. The Catholic Church is the teacher and director; the Catholic press in these, our times, is the Church's messenger and representative.

GENERAL SESSION.

SECOND MEETING.

RIGHT REV. BISHOP THOMAS J. SHAHAN, *Chairman*.

The second General Session of the National Conference of Catholic Charities was called to order at eight o'clock P. M., on Monday, September 18, 1916, by Right Rev. Bishop Thomas J. Shahan, Chairman.

CHAIRMAN'S ADDRESS.

THE CHAIRMAN: Reverend Fathers, Ladies and Gentlemen, it is a great pleasure to repeat the welcome which I extended to all the members of the Conference yesterday morning. We note with joy the attendance of so many of the pioneer members of the Conference, also the large percentage of new and equally earnest adherents.

Ours is truly a holy work, for in all its phases and elements it brings us ever closer to our dear Lord Jesus Christ, Whom we try to serve in His human members, by the various works of Catholic charity to which we have devoted ourselves.

In the National Conference of Catholic Charities there has been offered to the Church a new agency by which it may express its consuming love of the poor; a new body, so to speak, in which the spirit of Christian charity may dwell, if possible, on a larger scale.

It was this profound and consuming desire to serve the poor and the lowly in Christ which impelled the noble men and women who founded this Conference to take upon themselves and for their successors a new, untried and difficult burden. The Conference was created to express an inspiration and to meet a condition. The inspiration was called for because of the gradual drift of the outside world away from the Chris-

tian and Catholic concepts of charity, away from the idea of charity as an organic part of the Christian law and feeling.

In modern times the somewhat un-Christian, and often very anti-Christian, spirit which works so hard to divorce religion from morality, has undertaken with much success to divorce charity from religion. This is a very natural outcome of the various forms of false modern philosophy, rationalism, naturalism, materialism. They have been content to profit by the age-long toils, labors and sacrifices of the Catholic Church in building up the fabric of our modern civilization. While retaining her works, even her successful institutions, and profiting by the strong human bias in their favor, these new philosophies and their representatives have proceeded to oust the Church from any share or part in the organization and administration of such works in the future.

This is of course a great injustice, nor do we propose to allow it to go without a protest; and we trust that our protest in favor of the Catholic concept and administration of the great works of charity will be as successful as our protest hitherto has been in favor of the union of religion and morality.

The condition which you faced, dear friends, was one in which you became conscious of the need of greater efficiency in your relief work; of thorough and sympathetic acquaintance with everything true and wholesome in the modern improvements; of the need of discovering the things in which you were fundamentally united; of discovering your shortcomings, lack of familiarity with one another; the need of creating literature, tradition and policies which will stand the most exacting test that modern scholarship, statesmanship and sympathy can apply.

You have now been at work six years. They have been happy and effective years. The University gladly offered you every resource at its command, and it has been compensated a hundredfold, because it has come to know you. It enables you to express effectively a noble, Catholic social aspiration. The University considers that it serves the Church through the Conference by expressing its innate impulse to care for

the poor. It serves our country by contributing directly, through thought and action, toward the wisest efforts to deal with the ever-present problems of relief and prevention.

In the hope of fixing more or less clearly the results of the workings of the Conference during the last six years, we sent out sometime ago a brief series of questions to a number of members of the Conference. The replies serve as the basis of what I wish to say tonight.

It seems to be generally agreed, in the first place, that the Conference has given us a national outlook. It has enabled us to begin the organization of our thinking on all charitable topics and works. It has enabled us to begin coördination of effort, which cannot fail to promote efficiency, to clarify our understanding of problems of poverty and relief. Narrow outlooks produce no greatness, arouse no collective enthusiasm, produce no prophets in any work, and establish no traditions which uplift the race.

This National Conference of Catholic Charities, we hope, has definitely closed the old parochial epoch of isolation, and has opened an era to be governed by our new national outlook and the inspirations that come from it. The office of the National Conference works regularly, daily. It is in irregular but active touch with every State in the Union, and with many cities in nearly every State. Information is sent out daily, inquiries are answered regularly, literature is distributed on all sides. Through the Catholic and secular press, through our meetings and the reports of the Conference, we are in direct or indirect touch with practically every Catholic relief agency in this country. So I count the national establishment of our work as a permanent and important contribution to the progress of our Catholic charities. Gradually the agencies and instruments will be created or re-shaped to meet this new and more comprehensive view and temper. We have one God, one Church, one worship, one Faith, one Baptism, one Catholic Education. Why should not the same unity of spirit and of means inform and inspire and sustain our Catholic charities?

A second achievement of the National Conference of Catho-

lic charities is this, that it has tended greatly to correct extremes of conservatism and radicalism by setting forth clearly and temperately the Catholic spirit and traditions of relief work, and by endeavoring to absorb all that is wholesome and approved in modern philanthropy. The Conference has become a laboratory in which we may test the spirit and the standard of our own active work. Some have come here and have found correction no less than instruction, and they have borne witness to this with most engaging frankness and gratitude.

A third good result, one concerning which I am sure everyone will agree with me, is the matter of personal acquaintanceships. Many delightful personal acquaintanceships have been formed, and no doubt will be formed, in the future. Friendships have been established and continued. Consultation, interchange of ideas, exchange of visits individually and collectively, have resulted. This has been not only a happy social and religious experience, but also a factor in promoting practical efficiency in the establishment of new activities, in correcting faulty methods and in refining the concrete ideals by which you are guided. Many of the answers to our questions laid a particular stress on this matter of the warm, kindly, personal acquaintanceships, of which the National Conference of Catholic Charities has been the immediate occasion.

I am sure everyone here has felt a certain new accession of vital interest from his or her attendance at the Conference, a thrill, as it were, of new faith and hope, a quickening of resolution and courage, a new insight into the whole work in which we are engaged.

Much gratitude was expressed in reply to our inquiries for the publication of the Conference reports. They make the beginning of a distinctive literature. Our inquiries show they are used very extensively by the members of the Conference. Their silent propaganda is unceasing. They have offered direction in undertaking new works, in stimulating a taste for reading, and the habit of reflection and comparison and judgment which are necessarily based upon the reading habit.

From outside sources have come no few or weak words of praise for these reports, and I trust I am not offending the modesty of the Secretary of our Conference when I say that there is nothing to surpass them in the charity literature of our country or of any foreign country, for the manner in which they have been edited, for the accuracy, neatness and the good taste, the comprehensiveness and all the other editorial virtues which go to make up an almost perfect report.

Several have called attention to the fact that the time has come for more definite, more pointed research work. It is time now for us to take an active and immediate part in genuine sociological research along all the lines to which our Conference is devoted. I agree fully with these suggestions and think that in the immediate future more care should be taken to shape our progress in such way as to increase the number of research papers and to stimulate the taste for research among our workers. That is to say, we must gradually learn the quantity and quality of our problems. We must learn to undertake careful investigations, and use measured statements, to test impressions by facts. Exact investigation of these results will be demanded more and more in the future, and of course every such piece of work will not only do great credit to us on the whole, but will be looked upon as extremely useful and helpful by those who are not of our faith, but who watch us with intense interest and count greatly upon the success of our endeavors. I feel certain that in the future a much larger percentage of fine research papers, based on excellent charity investigation will be the result of our Conference meetings.

This brings me to another result of the Conference very generally approved and praised, and that is the determination to create an organ of our own. We have wanted that from the beginning. We feel the need of it daily more and more. The province grows very much larger which it can serve efficiently, and so the appearance of *The Catholic Charities Review* will no doubt be welcomed by all in this country who are interested in relief work.

I will not go further into the matter of the new organ of

the National Conference of Catholic Charities, because the editor of it, Reverend Doctor John Ryan, will soon follow me on this platform and explain to you more fully and in detail precisely what we hope to do and to accomplish.

The Conference has won from the beginning the approval of our Holy Father, of his representatives and of the Hierarchy of the Catholic Church in the United States. The Catholic authorities recognized the interesting historical process in which the vitality of the Church expresses itself. None of us can foresee what the Conferences may yet mean in our national Catholic life. Testing the circumstances under which the Conference arose, the spirit and method of its work and the evidences of its accomplishments, I think I see in it vitality and fair promise for the future. There is something fascinating for the historian who watches the process of innovation, who watches the origin and the growth of institutions, especially those which grow out of great and powerful bodies like the Catholic Church, and which seem destined to have a future not of decades, but of centuries, and to affect for the best our entire civilization.

The Conference has provided a place where the charity of Christ may meet scholarship and experience, and it traces the pathway along which all three may walk hand in hand toward the better day for which we all hope.

These general ideas cover most of the replies to our inquiries. I think they represent very well the general sum of success which the Conference has so far attained. Surely it is no small accomplishment to have attained so much within six years, to have lifted the problems of the future of our organized Catholic charities from a condition of isolation to the open forum in which all may see what we are doing, in which all may take a loving and active interest, and in which the work of our Catholic charities is important and popular, a thing as universal and efficient as our Catholic education has come to be. These two mighty things, Education and Charity, go ever hand in hand in the history of the Church. There never has been a period in which Catholic education has been held in

high esteem when at the same time Catholic charities were not in full flower and bloom.

I believe that our growing list of mutual acquaintanceships is destined to be productive of the greatest results, for they are acquaintanceships of matured persons, of persons whose hearts and minds are attuned to the very highest Catholic ideals, of persons who have given years of their lives, the best years of their lives, to the service of Christ in all His poorest and lowliest. The extension of the Conference in our daily lives, from one Conference to another, is in reality a beautiful and noble extension of the Catholic Church itself. The work which the members of the Conference have silently and unanimously carried on from one meeting to another is in reality a propaganda of Catholicism. We are accustomed to say that the notes of the Catholic Church are four; but there is a much older note, a note which the cultured pagans of the greatest empire of the world, in the early days of the Christian religion did not overlook, by which they knew the Christians—emperors, magistrates, and populace: “See how these Christians love one another.” That is the mark by which men knew the Christians in the streets of Rome, in the days of that great empire. That note is as true to-day as it was eighteen hundred years ago.

By the manner in which we devote ourselves to the needs of our poorest and most helpless brethren, will the world recognize the value of our faith, the amount of genuine, personal sacrifices which we are willing to make for its preservation, above all for the spread and growth of our holy religion. It is a noble thing, and indeed one of the greatest forms of Catholic charity, to carry our holy religion by means of missions to the ends of the earth, yet we have a perpetual mission at home at all times, at our very doors, in our suffering, helpless members in Jesus Christ.

Therefore, I think that we may rightly congratulate ourselves, not in a spirit of human pride, but in a spirit of Christian humility on the good work which has been begun, at least, during these six years; on the fairly high degree of accomplish-

ment which it has reached; on the more intimate and human harmony and Christian affection which exist among ourselves; on the closer union of our parishes within the diocese, and of one diocese with another, and of all the organizations of the Church together in heartier coöperation; of the scholarly and religious quality of our studies of great problems, and on the very intimate coöperation of the Catholic laity with the clergy, of which your presence tonight is a pleasant and happy evidence.

I gladly take occasion to congratulate Mr. George J. Gillespie of New York on his selection as President of the Superior Council of the St. Vincent de Paul Society of the United States. He succeeds the lamented Thomas Maurice Mulry. We are united, I am sure, in hoping for a splendid future for the St. Vincent de Paul Society under its plan of reorganization. If we venture to pray that God may give to the new President the gift of carrying on the work of Mr. Mulry in the spirit and power of the latter, we shall, I am sure, win the gratitude of Mr. Gillespie. The St. Vincent de Paul Society is one of the quiet but none the less splendid glories of the Church in the United States. I shall now ask Mr. Gillespie to take the chair.

MR. GILLESPIE: As a member of this Conference I am pleased to serve it in any capacity whatsoever. As a member of the St. Vincent de Paul Society I am grateful for Bishop Shahan's praise of its spirit and its work. Coming to the office of President and facing the duty of taking up the great work of Mr. Mulry, I ask of this Conference its encouragement and support. Vincentians have been closely identified with the Conference since its beginning. The cordial relations of both bodies that extend over the last six years, lead me to believe that we shall be able to reconcile every wholesome demand of our traditions with every wholesome demand of modern relief and preventive work. At any rate that hope now inspires us and it will guide us in our policy in the future. I shall now ask Dr. Ryan to address you.

THE CATHOLIC CHARITIES REVIEW AND THE FUTURE OF THE CONFERENCE.

REV. DR. JOHN A. RYAN, *Professor of Moral Theology, Catholic University. Author of "Living Wage," "Distributive Justice," etc.*

As formulated from the beginning, the aims of the National Conference of Catholic Charities are: to exchange views; to collect and publish information; to develop and express a general policy towards distinctive modern problems, methods, and tendencies; and to create a literature of Catholic charity.

All of these subjects can be effectively promoted by a periodical publication. Once in two years the members of the Conference have an opportunity of meeting one another, and exchanging opinions and information on the various problems and topics in which they have a common interest. Through the medium of the proposed periodical, they would be able to express their views and learn the views of others once a month. The Conference collects and publishes biennially a great mass of information and opinion concerning organization, problems, and results in the field of Catholic charity. A monthly journal would carry on, supplement, and extend this process of information and discussion. The successive national Conferences are gradually bringing about the expression of a general policy and attitude with reference to modern problems and tendencies in the province of relief and prevention. It is obvious that a periodical could accelerate this movement, and make it more solid and definite. The published proceedings of the Conferences constitute the beginnings of a literature of Catholic charity in America. A monthly journal would provide a constant stimulus to those who can write, and an agency through which the desire to write could be readily translated into action.

The charities monthly would be in no sense a substitute for the Conferences. No matter how ably conducted or how extensively read, it could never supply the personal contact and the mutual inspiration provided by our biennial meetings. All that is here contended is that a periodical is essential to make continuous, to supplement, and to complete the work of the Conferences. In other words, it is a necessary adjunct. Only a few hundred persons attend the Conferences, and only a few hundred take occasion to consult the volumes of proceedings. Within a reasonable time, a live monthly ought to number its readers by the thousand. The interval between the Conferences, two years, is so great that a large number of current problems, conditions, and events either fail to receive any notice in the Catholic periodicals which we are accustomed to read, or obtain a consideration that is either inadequate or belated. The ordinary Catholic paper, concerned as it is with general Catholic interests, cannot be expected to present and interpret the facts in the particular field of charity with that promptness and fullness that are required by those specially interested in the subject. For this purpose there is needed a professional journal. Again, the papers read at the Conferences demand in many cases a larger amount of attention than they receive during the brief period assigned to their presentation and discussion. While they are all printed in the volumes of proceedings, and thereby made available to all who possess the volumes, they are, as a rule, consulted only under the stress of some grave and particular necessity. A monthly journal could reprint, as occasion seemed to demand, some of the Conference papers, and make them the text for further explanation and discussion. In general the periodical could carry on the work of interpreting and making better known the proceedings of the Conferences, thereby rendering more fruitful the energy and talent expended in the preparation of papers. Finally, it would stimulate and increase interest in the Conferences, bring about a higher grade of papers, and undoubtedly a larger attendance.

In a word, the periodical would labor for and promote all the aims of the Conference, would reach a wider audience, would supplement the work of the Conference in a hundred different

ways, and would have a most beneficial reaction upon our biennial meetings.

In order to exhibit more definitely the scope and work of the proposed application, I shall describe and explain briefly the various departments that it might carry, tentatively outlined by the Committee which was appointed to consider the subject by the 1914 Conference.

The Committee recommends that the periodical consist of thirty-two pages, double column, and appear monthly except during July and August. As to the size of page, the Committee had in mind as a model, *The Missionary*, which carries about 750 words to the page. A single issue of the periodical would, therefore, contain more reading matter than the number of pages might at first thought indicate.

It is suggested that the magazine include seven departments. The first would be set aside for editorials, and these would naturally reflect the opinions of the editor on matters of current interest within the field covered by the periodical. Next would come the department containing reports of various charitable societies and institutions. Inasmuch as the new publication is to take the place of *The St. Vincent de Paul Quarterly*, and is to be the official organ of the society bearing the name of St. Vincent de Paul, as well as the official organ of the National Conference, it has seemed to the Committee that the greater part of the space in the department of reports should be assigned to the St. Vincent de Paul Society. In this section of the magazine the members of the different societies would find brief but adequate accounts of the doings of their own associations, and each group would obtain information and, let us hope, encouragement from the story of the activities of the other groups. The third department is to be headed Doctrinal, though possibly some other title may be found more satisfactory and comprehensive. Whatever the name chosen, the scope of this section would be the doctrines and principles that underlie and should direct charitable efforts in every field. In its motives and methods, Catholic charity is neither haphazard nor determined by considerations of temporary and shifting expediency. It is based upon well defined principles of faith and morals. In other words,

it supposes a definite philosophy of life. The doctrinal department of the magazine would, month by month, endeavor to present, expound, and defend these principles and this philosophy. Certain social workers of our time believe that mothers' pensions should be administered on the theory that child-bearing is a hired and delegated function of the State; that poverty should be reduced by artificial and immoral devices of birth-prevention; and that the State goes beyond its proper sphere when it grants assistance to private charitable institutions. These and many other current errors would in the doctrinal department find discussion and refutation. By means of this department Catholic students and workers in the field of Charity would be able to test the soundness of their efforts and their thinking, and to direct both action and thought along safe and fruitful lines.

The department devoted to social movements would have for its main object the task of showing the relation of social problems to problems of charity. Our magazine is not, indeed, intended to be a journal of sociological discussion or of social reform. These are large fields which are fairly distinct from the field of charity. Nevertheless, social questions, movements, and conditions have a very important bearing upon charitable effort. It is well known that the causes of poverty are social as well as individual, that a large proportion of the distress which calls for relief is more or less directly due to bad economic and social surroundings. For example, low wages, unemployment, bad housing, and undesirable neighborhoods are responsible for various kinds of distress, in spite of the high moral worth of many who are victims of these conditions. The discussion of methods and movements which aim at removing these and many other social causes of distress, is therefore of primary importance in any intelligent campaign to reduce the volume of poverty.

"General News in Philanthropy," should be one of the most important sections of the magazine. It would comprise not merely short and concise accounts of important events and achievements in the field of both Catholic and secular charity, but special articles describing the activities of particular societies and institutions. Thus, the work of a settlement house, of a Catholic Ladies'

Guild, of a fresh air fund administered by a Vincent de Paul Society, and any other achievement or institution that provided information or inspiration—would be a fit subject for treatment in this department.

The "Questions" department could be made to include not merely brief queries and answers on both theoretical and practical topics, but a forum for the presentation and discussion of opinions by the readers. The communications receiving a place in this department would necessarily be shorter than those appearing in the other sections of the magazine.

Finally, there would be a section occupied by reviews and notices of books and other publications pertaining to the field of charity and social movements. If our work is to be intelligent and progressive, we shall have to increase greatly our knowledge of the literature in our chosen province. One of the most effective means to this end would be a book department which monthly would bring to our notice the important things that are written on the subjects with which we have to deal.

Such, in brief, is the probable scope of a Catholic Charities monthly. The difficulties confronting the project are, indeed, great, but they are not necessarily insurmountable. First among these difficulties comes the matter of finance. If the subscription price is kept at one dollar per year, at least three thousand subscribers will be required to cover the absolutely necessary expenses during the first year. In this estimate no allowance is made for compensation to the editor. Then there is the problem of getting even three thousand subscribers. While the number of Catholics in the country who are to some degree active or specially interested in charitable matters is considerably in excess of that number, a large proportion of them, it is to be feared, have not yet developed that intelligent and scientific interest which would impel them to become regular readers of a periodical specially devoted to charitable activities. Indeed, a taste for serious reading and literature outside the province of religion and possibly politics, is not yet as strong among Catholics as among the general population. This statement is made not in the spirit of unfriendly criticism, for the fact is sufficiently explained by our history, but

merely to emphasize one of the difficult conditions that our project is compelled to face. Finally, there is the problem of keeping the magazine filled with valuable and interesting matter for the reader. This difficulty is twofold: first, that of finding a sufficient number of competent writers; and, second, that of inducing them to write without compensation. The first point is probably not as formidable as many of us would be inclined to assume. Dr. Kerby observed recently that we have in our ranks more experience and talent than we commonly think. I believe this statement to be true. I am confident that we have a sufficient number of capable writers to keep going a live and valuable periodical in the field of charity. As to the matter of compensation, I believe that we can find plenty of men and women who are willing to write an occasional article or news account for the greater glory of God and the ultimate benefit of His children in distress. After all, the purpose that brings us together in this Conference at the personal expenditure of money and time, and that impels us to give our energies and resources to the relief of need in our own localities, is charitable objects, not objects that bring us pecuniary reward. There is every reason to expect that those of us who have the experience and the talent will put them at the service of the magazine on the same high basis of charitable and disinterested service. The work of relieving need is, indeed, different from that of writing for a charities periodical, but the purpose and the principle involved are the same.

Action is always fruitful in proportion to intelligence. The object of our proposed magazine may be summed up as that of increasing our knowledge of the problems and tasks upon which we are engaged. The extent to which such a periodical may become the means of enlarging our intelligence is practically unlimited. Therefore, it would seem that the undertaking deserves our best thought and effort. The obstacles confronting the enterprise are formidable, but they are not unconquerable. It will be successful if God wishes it to succeed. If it fail, the experiment will have been worth all the sacrifices that it shall have cost. For myself, I promise to give to it all the time, thought, and energy that will be consistent with my duties to the Univer-

sity. In this spirit I request and confidently expect your hearty coöperation.

DISCUSSION.

DR. CHARLES P. NEILL: I believe that the need of *The Catholic Charities Review* is imperative. Under the editorship of Dr. Ryan it will realize every hope of its most enthusiastic friends. Only they who believe that we have nothing to learn could be indifferent to the proposed *Review*. No earnest worker in the field of relief can afford to fail to support it actively, and to read it.

Conditions change. New problems present themselves in the field of charity. Traditional methods are challenged. New methods must be devised. We have need of wisdom, forcefulness and insight. These are promised to us in the development of this new journal. It is our duty to inform ourselves concerning all lines of action and thought followed by all non-Catholic agencies in the field of relief. In as far as these movements show wisdom and sincerity we are at one with them in civic and charitable endeavor. In as far as such movements are mistaken or uninformed, we must endeavor to influence them and bend them toward truth and justice. I protest against any assumption on our part that those who do not work in our own field lack zeal or spirituality. In the light of many years of intimate association with leaders in all works of a civic and a philanthropic kind, I bear witness to the exalted motives, to the spiritual purpose and zeal which are lodged in their hearts. We can learn from them, and we can teach them. Let us neglect neither duty.

The Catholic Charities Review is going to point out the way in which this can be done honestly and fairly without delay. It is difficult to imagine, it is difficult to over-rate the service of this *Review* in revealing the heart of Catholic charity to the world and in reënforcing that heart by everything that is strong and helpful and right in the whole field of charitable work.

The need of trained workers is imperative. The demand for paid trained workers must be heeded. *The Charities Review* will perform inestimable service in guiding thought and molding the policy of our trained workers. Ultimately they must become our leaders; that is to say, trained workers, not necessarily paid workers. A *Review* that will set forth Catholic principles with scholarly care and will interpret the mind of the Church as we face new and complicated problems, will be a tower of strength to us in our varied works. If thought is necessary in relief work, if conferences are necessary in relief work, if consultation and study are necessary in relief work, and who will

deny it, this *Review* is needed. I offer it my most cordial approval. I bespeak for it your most enthusiastic support. I promise to it every kind of assistance within my power and I cordially congratulate the editor on the glorious opportunity for serving charity which *The Catholic Charities Review* affords him.

REV. JOHN J. BURKE, C.S.P.: As a representative of the Catholic Press Association I welcome the establishment of *The Catholic Charities Review*. There is no thoughtful worker in the field of relief whose experience does not corroborate everything that Mr. Neill has said. We Catholics need the *Review*. Our non-Catholic friends need it. It enters into the apostolate of the press. Charity is of the Gospel. It is the Word of God. Shall it not have an organ by which it can make itself known in this our day, when the world struggles with such earnestness and sacrifice to find the way in which the spirit and institutions of charity may be organized into the social order?

We have the ability to make a publication of a high order of merit. Our interests are varied enough and important enough to promise an inexhaustible supply of material. I wonder that this wise step has been so long delayed. We who are here this evening, and are touched by the inspiration that this Conference imparts, should pledge ourselves individually to do everything in our power to assure the success of the *Review* from this moment. As Chairman of the Executive Board of the Catholic Press Association, I promise hearty and prompt coöperation of all the Catholic papers in the United States which are associated with us. This coöperation is ready to be delivered tonight. It may be entered now as one of the permanent assets of *The Catholic Charities Review*.

REV. JOHN T. McNICHOLAS, O.P.: I add my cordial approval for the establishment of *The Catholic Charities Review*. Perhaps a homely illustration taken out of my own experience will suggest a way in which the *Review* can vitalize and enrich our charitable work. I am the head of a large parish in New York. We issue a parish leaflet which circulates widely in the parish. I take occasion from time to time to call attention in it to some work of charity which ought to be taken up, and suggestions are offered as to how it may be done. Responses have been no less gratifying than surprising. Within the last year by means of that leaflet we have raised and expended \$2,500.00, all of it given readily in answer to the merest hint. I still have in my hands some funds given, to be disposed of in general charity work. I know no work that promises more than this *Review*. I now offer a check of \$100.00 to help *The Catholic Charities Review* to start its great work.

A publication of the kind that the *Review* proposes to become would serve in the national field to vitalize the spirit of charity, to suggest great works and great motives in them. By making known bequests to charities it will convey fruitful suggestions. By making known the needs of our charities it will start noble impulses into action. If the Diocesan Directors of Charities throughout the United States will take advantage of the services of the *Review*, and make known events, bequests and needs as they occur, we shall soon have reason to believe that the best for which we now hope for the *Review* will fall short of what it will actually become.

Extended informal discussion followed, marked by greatest enthusiasm. The following subscriptions were pledged as donations and subscriptions to *The Review*:

DONATIONS.

Mr. P. H. Callahan, Louisville, Ky., \$100.00; Miss Mary J. Chute, Minneapolis, Minn., \$10.00; Mr. Geo. J. Gillespie, New York, N. Y., \$100.00; Rev. L. Grudzinski, Chicago, Ill., \$25.00; Mr. T. Bertrand Graham, New York, N. Y., \$100.00; Rev. J. T. McNicholas, New York, N. Y., \$100.00; Patrick Mallon, Brooklyn, N. Y., \$5.00; Mr. Thos. Quigley, Buffalo, N. Y., \$5.00; Mr. Richard M. Reilly, Lancaster, Pa., \$100.00; Miss Florence Sibley, Philadelphia, Pa., \$100.00; St. Vincent de Paul Society, Metropolitan Central Council, New York, N. Y., \$100.00; Mrs. Bernard Ward, Wheeling, W. Va., \$5.00.

SPECIAL SUBSCRIPTIONS.

Mr. James McNaboe, New York, N. Y., \$10.00 (10 years); Dr. C. P. Neill, Washington, D. C., \$10.00 (10 subscriptions); Brother G. Philip, Phoenixville, Pa., \$10.00 (10 subscriptions); Mrs. Anna Spallen, New York, N. Y., \$10.00 (10 subscriptions).

SUBSCRIPTIONS PROMISED.

Mrs. D. Coonan, Minneapolis, Minn., 25 subscriptions; Rev. T. Devlin, 2124 Carson Street, Pittsburgh, Pa., 100 subscriptions; Mrs. J. J. Dorgan, 907 Ferry Street, Davenport, Iowa, 100 subscriptions; Mr. John A. Doyle, 620 West St. Catherine Street, Louisville, Ky., 100 subscriptions; Miss Rachel A. Good, 843 Beach Avenue, Pittsburgh, Pa., 10 subscriptions; Mr. Thos. W.

Hynes, 1332 Pacific Street, Brooklyn, N. Y., 300 subscriptions; Mrs. M. J. McFadden, 543 Ashland Avenue, St. Paul, Minn., 25 subscriptions; Rev. John T. McNicholas, 411 East 68th Street, New York, N. Y., 300 subscriptions; Mrs. D. Moloney, 415 West 43rd Street, New York, N. Y., 100 subscriptions; Mrs. L. Z. Meder, City Hall Square Building, Chicago, Ill., 500 subscriptions; Mr. Louis P. Metz, 35 Hart Street, Dubuque, Iowa, 100 subscriptions; Rev. Joseph A. Mulry, Fordham University, N. Y., 100 subscriptions; Mr. Thomas L. Quigley, 214 Ellicott Building, Buffalo, N. Y., 50 subscriptions; Rev. F. Siedenberg, S.J., Loyola University, Chicago, Ill., 100 subscriptions; Rev. Andrew Spetz, C.S.S.R., St. Mary, Kentucky, 10 subscriptions; Rev. F. X. Wastl, 3741 Spruce Street, Philadelphia, Pa., 250 subscriptions; Mr. James R. Wick, Columbia Building, Washington, D. C., 5 subscriptions; Mrs. Samuel K. Wilson, 2409 Prairie Avenue, Chicago, Ill., 10 subscriptions.

THE CHAIRMAN: The spirit and action of this meeting make it memorable. Not one of us would have dared to predict that the establishment of *The Catholic Charities Review* could have been effected, accompanied by the extraordinary enthusiasm and determination which we have just witnessed. We have just passed out of the stage of doubt into the stage of certainty. The *Review* is now an accomplished fact with every promise of enduring service.

Speaking for the members of the Conference I desire to express our appreciation of the address of Bishop Shahan in which he reviewed what this Conference has achieved during the past six years. He has not overstated the case. The Conference has meant very much to everyone of us by way of instruction, improvement in methods, happy association and strength of purpose. The founding of *The Charities Review* is without a doubt the greatest achievement of the Conference. We are and we shall remain deeply indebted to Dr. Ryan for undertaking the heavy duties of editor. I hope that the coöperation which we now promise to make will be unfailing proof of our appreciation as it will be a source of encouragement and assistance to him.

THIRD GENERAL SESSION.

Tuesday Evening, September 19, 1916.

In the absence of Mr. Thomas W. Hynes, who was called away, Hon. Charles P. Neill presided.

THE CHAIRMAN: I am informed that the Committee which prepared the program for this evening leaves the speakers free to take any aspect of delinquency whatsoever. In view of this latitude of the discussion it may be as well to ask that all papers be read before discussion is opened. Mr. Charles D. Gillespie, of Pittsburgh, who prepared the first paper is unavoidably absent from this meeting. I shall ask Rev. Hugh Monaghan to read it.

JUVENILE DELINQUENCY.

MR. CHARLES D. GILLESPIE, *of the Pittsburgh Bar.*

There is a vast amount of delinquency among the Catholic children of the United States. This condition arises from a number of causes, but it appears to the writer one of the greatest is the indifference and apathy of a large majority of the Catholic laity and a great number of the clergy toward conserving the faith of children whose parents are careless and negligent in respect to their religious duties. It may be this state of indifference is caused by the fact that those who are familiar with the real conditions have been diffident about making them public, and, consequently, that the body at large of our people, both clergy and laity, are unaware of the extent of the evil. Publicity is the efficient remedy of modern evils; and perhaps, if this remedy were employed to eradicate this particular evil, it might be successful to a large degree. However, the object of this paper is not so much to advise remedies as it is to convince minds that we are losing a vast number

of our Catholic children through inattention, neglect, and consequent delinquency.

In 1884 Bishop Vaughan, afterwards Cardinal, was Bishop of Salford in England, which comprised within its borders Manchester and Salford, with an estimated Catholic population of one hundred thousand. He spent two years taking a Catholic census and registered seventy-four thousand individual Catholics. The census was taken with an idea to ascertain the status of Catholic children in regard to their faith; it was discovered that 8,445 Catholic children were in danger of losing their faith, and of these, 2,653 were in extreme danger. Over one thousand Catholic children were found in the fourteen workhouses of Manchester and the neighborhood; an average of 103 Catholic children left the workhouses every year, and eighty per cent of them were lost to the faith. The good Bishop grappled with the situation, and after years of hard work, reduced these deplorable conditions to a minimum. The means which he used can be ascertained by any one desiring to inform himself on the subject, by reading a reliable book upon his life and work.

Rev. John H. Wright, S.J., basing his calculations upon reliable statistics taken in three English dioceses in 1912, estimated the Catholic deficiency to be 572,000 and in 1915 over one million. He quotes a very reliable London priest in stating that in his opinion, nine-tenths of the boys educated in the Catholic elementary schools absent themselves from Mass and the Sacraments when they leave school; and that in one well known parish, thoroughly organized and well worked, of the 350 children who left the school during the past five years, not 100 were regularly attending to their duties.

In England a society has been organized known as "Boy's After-Care Society." In one parish a report was made in 1915 that 41 boys were being looked after, 5 of whom were very good, 13 were good, 12 were fair, and 11 unsatisfactory. Improvement was reported in all the classes. In a "Girls' After-Care Society," presumably in the same parish, 45 cases were reported, and at the end of the year 29 cases were reported good, 5 reported fair, and 11 unsatisfactory.

There is no reason for Americans to congratulate themselves that the conditions of the Catholic children in the United States are any better than those in England; because they are not. The writer has been unable to find any reports upon the subject, such as exist in England. But we do have the report of the Catholic Juvenile Court work in a certain city; and it is a fair indication of what exists beneath the surface which is as yet practically an unexplored field. From January 1, 1906, to January 1, 1915, 5,950 Catholic children passed through the Juvenile Court in the city in question. These statistics are absolutely reliable as they are taken from the Court records. We take the Juvenile Court as the best and most reliable index of actual conditions, and the writer feels safe in saying that not more than one-tenth of the Catholic children whose faith is neglected ever reach the Juvenile Court or become known to the Catholic public. A recent survey of a certain diocese disclosed the fact that there are hundreds of Catholic children in the outlying districts, and in the city, who do not go to church, and attend no parish school, and who have no one to teach them the rudiments of their faith. Their parents are either ignorant or indifferent, and their neighbors take no interest in the welfare of the children. A very vigorous effort is being made to remedy this condition by the organization of the Confraternity of Christian Doctrine. In course of time, its efforts may meet with complete success, but at present it has a long and arduous task before it.

One of the Catholic organizations of a certain American diocese made an investigation of some of the poorhouses and other state institutions having children; it discovered in one place that there were 24 children, 17 of whom were Catholics and were about to be spirited away by a non-Catholic proselytizer. They were saved. A like condition was found in the other institutions investigated. A partial census showed 300 Catholic babies in the hands of State institutions or non-Catholic associations. The writer can cite further instances of neglect of Catholic children, but enough has been given to show that the real conditions must be much worse than we

conceive. When the good people who read this paper return home, let each one for himself and for his own satisfaction, investigate the nearest public poorhouse, non-Catholic home for children, or charitable agency, and ascertain the precise conditions in his own vicinity. The writer ventures to say his discoveries will be startling as well as appalling. Unless we are frank with ourselves and admit the evil exists; unless we strive to discover its extent, and unless we endeavor to interest the Catholic clergy and laity in the work of saving the faith of these children, delinquency among Catholic children is bound to increase.

A Catholic boy or girl who attends church regularly, goes to confession and receives Holy Communion, very seldom becomes a delinquent; but a great number of the Catholic children are not under such home influences as will induce them to be regular in such habits. The parents go to church occasionally, make their Easter Confession and Communion and that is about the extent of their religious life. Some of them are not even that good. Naturally, the children fall into the same habits, and either become delinquent or absolutely non-Catholic. It is from this class the delinquents are gathered; and if in one city, in less than nine years, almost six thousand Catholic children pass through the Juvenile Court, what must be the sum total in the United States of America?

As a remedy, the writer might venture to suggest, that perhaps the Sodalities would be good organizations to investigate the conditions above described, and under proper leadership engage in the battle for the faith, the redemption of the souls of Catholic children, and the reduction of delinquency among them. Almost every parish has a Sodality. Under the direction of their respective pastors, they could form a central or diocesan organization. They should have a permanent executive officer, a priest of ability and experience, who has no other duties to perform, and one whose heart is imbued with the work. Sodalities are organized not only for the purpose of personal sanctification, but also for the sake of good example, the saying of a specified number of prayers at a certain time and approaching the

sacraments regularly, but their object also is to induce their neighbors who are less fortunate spiritually to imitate their example. One of the prime objects of the institution of Sodalities was not only to make its members zealous for their own personal holiness, but to make them active in the help of their neighbor and the defence of the Church according to each one's state in life. Among other things, the Revised Rules of 1910 say: "..... Through this devotion (towards the Virgin Mary) and with the protection of so good a Mother it seeks to make the faithful gathered together in her name, good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked."

Each parish could use its Sodality for the purpose of making a census. Each member could be assigned a certain district, and a thorough canvass of each such district should be made. Those having charge of the census in each district should make a return to their pastor, giving the conditions, religious, social, moral and otherwise, that they discover in each family. Their efforts should not be confined simply to those belonging to the parish, but should extend to every Catholic, irrespective of race or nationality, living within the parish lines, for a great deal of the leakage occurs among those of foreign birth. When the respective reports are turned in to the pastor and compiled, he will sometimes be surprised at the appalling conditions disclosed; and if he be the priest of the proper apostolic zeal, he will not rest until they are alleviated.

In 1907 there was a certain family living in a certain city. The mother was weak mentally, deserted by her husband, and had five children, all of them baptized Catholics. The children went out on the street begging and eventually fell into the hands of the Juvenile Court. The woman was sent to a State sanitarium. Three of the children were sent to Catholic institutions, and the remaining two placed in non-Catholic families. One of the children thus placed, is now attending the Lutheran church. The other is attending the Presbyterian

church. And these two are trying to secure the other three children in the Catholic institutions, no doubt with a view towards perverting their faith. Had the Sodalities in this district been properly organized and doing their work, these sad results would never have occurred. There are hundreds and hundreds of cases of this kind developing from day to day in every diocese of the United States. Who is to look after them and prevent the deplorable results above noted?

AN ASPECT OF JUVENILE DELINQUENCY.

REV. BROTHER PAULIAN, *Director, New York Catholic
Protectory.*

The simple statement that a child who has attained the use of reason and has already violated one or more of our social or civic laws, carries with it the corresponding idea that his moral training has been defective.

It is useless, yes, even harmful to maintain, that because a child is young and not yet completely educated, that therefore he is irresponsible for his conduct.

Is he not a free agent? Has he not the gift of free will to do or not to do?

Surely no one calls in question his freedom of will. The child is a free agent and hence we may lay down the very first of our premises without the slightest fear of successful contradiction, namely, that moral training or the lack of it is that which differentiates our law-abiding youth, from the youngster who has begun to act as though he could violate all law, both human and divine with impunity.

And at the very outset of our talk on this problem of delinquency, let us place the responsibility just where it belongs. While it rests in some measure upon the adolescent youth himself, we must never lose sight of the stringent natural obligations of parents and guardians to see to it that their children are trained according to the principles of the moral law. Would

we not call that parent cruel, yes, barbaric, who would voluntarily or negligently be the cause of blindness in his own child? In such a case would it be the child or the parent that should be regarded as the offender? This question answers itself, and no penalty could ever be too heavy in retribution for such criminal negligence. We would have only pity, commiseration, and sincerest sympathy for the poor helpless victim of such parental neglect. And, if such parents could by any possibility exist, would it not be the manifest and imperative duty of the State, of organized society, to take and remove the suffering child from such a heartless inhuman condition, and place him in that salutary environment which would contribute towards his physical well-being, in order that the neglect of the parent would not be a menace, a positive danger to the community at large?

Would not one single, isolated instance of such savage treatment of a child, immediately arouse the anger and just indignation of society at large? And this, too, be it remembered in a matter that is of relatively small importance. For it cannot be denied that moral values are of a higher and more important nature, and of vastly greater necessity to the well-being of the nation, than any or all of its mere material resources. This needs no other proof than that which historical experience affords! Greece and Rome, Athens and Sparta, need only be mentioned to remind us very forcibly and very conclusively that the nation whose props and foundations are devoid of moral fibre is destined to crumble in the dust of oblivion. Now, the nation is made up of individual units, and as no chain is stronger than its weakest link, so likewise is the nation as strong or as weak as its separate units. The child's physical training begins just as soon as his physical nature demands it. We easily realize that the physical organs become atrophied—and eventually are useless to their unfortunate owner. Now, the moral faculties of the child require training and proper developing just as well as his mental and physical nature. In truth, it is his moral nature that needs the greatest care in order to become serviceable to himself and

to society of which he is later to become a member. It is admitted that our moral nature has been vitiated by the Original Fall, and there is a consequent propensity, a natural tendency in the human being towards evil. Hence the necessity of correct training to direct the unruly bent of evil inclinations. It is the practical denial of this fundamental doctrine that is responsible in a large measure for the delinquency and moral depravity that are becoming more and more deplorable, and increasing in such an alarming degree throughout our country especially among our rising generation. Just pause a little, and in imagination visit the various and the altogether too numerous reformatory institutions in the United States. See therein boys and girls in their teens and some of them not yet in their teens, and then honestly face this question: Are these children here in these reformatory institutions because they were properly trained in the moral order, or is it not precisely because their moral training was either totally or in part neglected by their natural guardian? What do you think your answer to this question would necessarily be?

Are you not absolutely convinced that it would be that these children are the victims of the neglect either criminal or unwitting on the part of their parents and of society at large? And let it not be argued that the burden of the penalty for delinquency should fall chiefly upon the youthful delinquent himself; because he has not as yet sufficient moral stamina to resist his evil surroundings and his own impulsion toward moral obliquity and wrong-doing. He needs guidance in order to steer clear of the dangers of the shoals and shallows that lie concealed in the pathway that he must necessarily follow. We may as well blame a youth for not being able to do a man's labor, as to expect the morally untrained child to grow up with habits of honesty, probity and virtue. You may as well try to hew the granite rock with the keen edge of a razor, or try to tie up the ocean steamer to its dock with a silken thread, as to try to make a youth moral and virtuous without training by means of the principles and practices of religion, which alone are adequate to accomplish this all-important end.

Let us face the problem as it stands with us right here in the United States. There are in our country today over (100,000,000) one hundred million people. Now statistics gathered at the last decennial census show that about sixty millions of this enormous population never enter a church of any denomination to externally proclaim their belief in any sort of religion. If this is not a startling statement, then it would be difficult to conceive what would be such. Let us look into this fact a little and see what it means for the future of our Republic. It is admitted and it can be conclusively proven that morality does not, because it cannot, exist without religious elements entering into its life. Those who would deny this last statement may stop short and hesitate long before proclaiming themselves patriotic Americans, for they would at once be confronted with that unassailable statement of George Washington, the Father of Patriots and the Founder of the Republic, when he told us to beware of the man and consider him an enemy of the nation who would ever attempt to dis sever morality from religion, because they are the firmest props and the indispensable support of the free institutions of our country. Every one of Washington's immediate successors in the presidential chair, Adams and Jefferson, Madison and Monroe, as well as other successors down to today, held the view that if our nation is to stand and prosper, we must see to it that the rising generations succeeding one another be trained in virtue and morality.

Who, then are the patriots, those who follow the example and the counsel of these patriotic founders and statesmen in the matter of the moral training of our children, or those self-styled patriots who taboo any practice of moral training for our youth, or who foolishly attempt to so train them without making use of the absolutely indispensable means to accomplish this all-important end? Let our works speak for themselves.

But just one pertinent question and let its honest answer make us all think and think hard: Is juvenile delinquency on the decline or is it on the increase? Let our juvenile courts, our juvenile reformatories, our institutions for juvenile delinquents of both sexes answer that question; and then let us put the

correlative question and let us answer it just as honestly: Why is this tremendous increase in juvenile depravity notwithstanding the enormous increase for the so-called educational institutions throughout the land? This educational cost has increased more than 400 per cent per capita in the past generation, and at the same time juvenile delinquency has kept pace and quadrupled notwithstanding the advance made for mental development of the children of the country. Surely "something rotten in Denmark." If mere book learning, mere mental training were all-sufficient, as is contended by so many, then this tremendous output in financial costs for this intellectual panacea should long ago have closed the doors of our reformatory institutions for juvenile delinquents. It has not closed the doors, nay, rather it seems to be opening more and more of them with no relief in sight, at least from that method wherein moral training finds no part. Surely there is an alarmingly abnormal and exceedingly dangerous condition in our country when the children in such rapidly increasing numbers require a reformation even before they have attained the full period of their normal moral formation.

Indeed, may I not say in the words of a noted educator (Dean Russell—Columbia): "No other nation in the civilized world is pursuing an educational policy that is so manifestly suicidal to its own best welfare as we right here in the United States. And no other nation is paying so much attention and spending such enormous sums of money for the development of the mere intellectual faculties, to the ruinous and dangerous neglect of all that is best and noblest in the soul of our boys and girls." In plain Anglo-Saxon words let me bluntly say that we are now facing the problem of juvenile delinquency in the right manner, *i. e.*, as a nation, because instead of effectively preventing it by removing its causes, *i. e.*, the neglect of the thorough moral formation of our children, we seem to be content with attacking its results and are thereby losing the opportunity of successfully combating the evils we all so sadly deplore. Is it not unfortunate that we as a nation are not more appreciative and alive to the absurdity of this ridiculous method, for mechanical means

never did and never will cure moral evils—like begets like. I am no pessimist, but I most emphatically say, unless our youth be trained and properly reared under salutary moral conditions, our country and its institutions will suffer even more irreparable loss than the nations of antiquity, which in the hey-day of their glory and of their national prosperity forgot their God and thought only of their own self-sufficiency. And on the other hand let me most optimistically declare that if this, our beloved country, were to properly educate its youth, boys and girls, in the moral order as well as in the physical and mental for the next two or three generations, our dear land would realize the Utopia in which existed no institutions for juvenile reformation, because there was no need for them. In conclusion I would repeat my opening maxim: train our boys and girls morally by means adequate to the purpose and we shall come very near to settling once and forever the vexing problem of juvenile delinquency.

DELINQUENCY AND EMPLOYMENT.

MISS MARY REGINA G. KELLEY, *Juvenile Court Workers' Bureau,*
Philadelphia.

For the benefit of those who are not familiar with our work I wish to state that Philadelphia has probably the unique and best system in the country for helping juvenile delinquents, and giving them a new start in life. As far as I have been able to learn no other city government and no other court has established a bureau exclusively for this kind of work. The Juvenile Workers' Bureau was established in February, 1915, when there was such a deep and general business depression all over the country and the probation officers were in despair. Howsoever great our interest in boys or girls, we had not the time to interest employers in the children, and hence we felt keenly the need of concentration on employment. Had it not been for the wonderful vision and sympathetic understanding of our work which is always manifested by our President, Judge

Charles L. Brown, the idea of establishing an employment bureau would never have materialized.

The Bureau is really an employment office for the various charges of the Municipal Court. It was organized primarily to help the juvenile delinquents and dependents; but the work has spread to include delinquents of all ages, and we not only receive the boys and girls from the juvenile court and from protectories and houses of refuge, but we also help offenders from the misdemeanants, criminal and domestic relations courts, and also those who have been discharged from reformatories, houses of correction and prison. Our aim is to help those who would naturally find it difficult to secure employment without influence. In other words the Bureau is practically the city's handicap bureau, for we not only aid those who are handicapped physically and mentally but also those who are morally handicapped.

We work faithfully along preventive lines also and consider this field almost as important as that affecting those who have already been before the Court. We are especially interested in all kinds of dependents and we coöperate with various charitable agencies in placing their charges in good positions.

The one point that I wish to make clear is that the placing of delinquents is not the difficult task that it appears on the surface. There is no reason why every large city in the country should not have an employment bureau for the various wards of the courts. I will admit that when I first took charge of the work the task appeared difficult. But in looking over the situation I feel that it was because times were hard and because the movement was new. We all know that pioneer endeavors have their obstacles, and this was no exception. But an optimistic view of life and a sense of humor are great assets in this work. After the movement was once under way, there was no trouble in placing our probationers, and, in fact, I found the employers eager to take them. Today we have not one probationer out of work; and even our deformed and crippled children and other handicaps have steady employment.

An instance of the coöperation we receive was shown in a

phone message received just recently. The woman manager of a large concern called me and said, "I have just heard of your work and I am so interested. I am going to come to you for all my girls. I want you to send me one as soon as possible to assist in the office. I don't care what the girl's past has been or what have been her sorrows, or errors, just as long as she is willing to do what is right. In fact I would rather have a girl who has been before the court and one whom I can personally help." That woman was a real humanitarian, but there are scores of other employers who take our charges for strictly business reasons. Employers of today are realizing that the wards of the court are likely to come under their employ, no matter what scrutiny they may exert, and that it is better for them to coöperate with the agency having charge of procuring such help. They may go to other sources but, especially, if they employ large numbers they cannot *escape* our probationers. So, employers are learning that it is better to work hand in hand with those who have the material and spiritual interests of the delinquent at heart, to learn his good qualities and failings, and to start him in endeavors that will lead him to be a self-sustaining and self-respecting citizen. A mutual interest between employer and employee cannot but prove effective; and this is especially true where the employee has been oppressed or has felt that his friends had no faith in his power to make good.

We have many employers who so fully realize the advantages of taking probationers that they offer us every encouragement. These business people not only know that they are helping to better the conditions of the community, but they also feel that their own interests are being protected. They know that a complaint to this office will bring them in immediate touch with the probation officer interested in the case, and that the delinquent knowing this, is bound to give at least fair results.

Men who employ these delinquents are guarding their interests almost as well as a firm to whom we send cripples and deformed boys. At first we thought the manager of this plant

was a real humanitarian but later discovered that he was likewise a good business man. He found that all his employees were going to the munition plants, and that a novice no sooner gained a knowledge of the work than he made use of this experience by going to a munition plant. The manager was at a loss to know what to do as he could not afford to pay the high wage the men demanded—equivalent to that paid by the munition plant—when the happy idea struck him of employing cripples, knowing the other firms would not take them.

Of course we have boys who do not want work, and who come to our office hoping and praying that we will not find anything for them. We had one boy of fifteen years who refused everything we offered; and finally we decided to send him to the country, but the boy fell off a wagon, breaking his arm, and spoiling all our plans. He thought this a good joke on us, and came to the office with his arm bandaged, and in fine spirits, until we offered him a position in a paint factory paying six dollars per week and where he would have to use only one arm.

There is another class of boys who are always changing positions. In making a study of this group it is sometimes hard to distinguish between those who are actually lazy and those who are discontented, because they have not been placed in congenial occupations. We procured thirteen different kinds of positions for one boy. His was a test case. That boy did not want work. Finally we had to send him to the House of Refuge. Various schemes to evade work are practised by some of our charges, but fortunately the number is small. One boy came to the office twice within six months with the same story, that if he had \$1.50 he could buy two brushes to start a lucrative shoe blacking business. Investigation on both occasions showed that there was no truth to the story.

As to the boys who do not stay in positions, we devote every effort possible to make a careful study of each individual case. In many instances we found that the boys were not to blame. They were simply going around in a circle, trying first one thing and then another, not knowing what they wanted, until

finally they found the work for which they were suited. This is true even with young boys just out of school. It takes time and experience for them to adjust themselves to the new order of things. On the other hand there are boys who have been real troublemakers while at school, but who immediately realize their new responsibilities and are successful wherever placed.

While we never give up hope for the boy who will not hold his job it is often found that he really needs discipline. One boy positively refused to work. No place suited him. Finally he asked to go to the country, and was sent to one of the best farm homes we have. The very first night he ordered his month's pay in advance, and because it was refused thought he had another good excuse for not working and ran away. He was committed to the House of Refuge.

The perseverance and the good work of our probation officers in bringing out the best that is in young delinquents is often shown in the changed attitude towards work displayed by these delinquents. One boy who preferred playing in the streets to working was brought to the office by his probation officer. He was very defiant and simply went to the job because he had to go or face punishment. Two weeks later his employer 'phoned that the boy started a strike, and took every boy out of his establishment. That same boy came to the office later and apologized for his action. "I don't know what was the matter with me then," he said, "but I'm different now." Another good sign was that on his first visit the boy had no idea as to what kind of employment he wanted, while on the second visit he was very decided as to what line of endeavor he would follow. He is making good. All of which shows that we must not lose patience with a boy no matter how hopeless the case may seem.

As for strike agitators, we have had several interesting experiences with them. One colored boy was placed in a position where thirteen of his race were employed. It took him only five days to call a strike. He came straight to the office bringing two fellow strikers with him. I gave him a good lecture and sent him directly to another place. This time he went as bus-

boy to the restaurant of a large department store. It was eight days before he could perfect the strike arrangements here and the day it was called he sent me a birthday postal bearing the inscription "Best Wishes."

It might be interesting to note that we did not lose the employers against whom strikes were called. In fact, they are still among our best patrons. An employer once gained is seldom if ever lost. We are usually frank with employers. This is the real secret of the success of the Bureau. They have learned by experience that they can trust us.

Whenever we feel it is necessary, we take the employer into our confidence and give him an outline of the boy's career. This can be done without any injustice to the probationer and without making him feel that his past is a handicap. On the other hand by doing this we not only gain the good will of the employer, but he is better able to befriend the boy and to guard him against dangers.

There are cases, however, where we think it entirely unnecessary to say that the boy applicant has been in a corrective institution. I have one particular case in mind, that of a boy who was placed in a good position in the office of an engineering firm. He had just been discharged from the Protectory. The charge preferred by his father was incorrigibility—the father being partly to blame. That was nineteen months ago, the boy's salary has been advanced three times, and the firm is paying his tuition for a night course in drafting. They know nothing of the Protectory incident.

Court records are furnished to us by the probation officers, and we are careful never to place a delinquent where he would meet temptation. This is especially true with larceny cases. Under such conditions we often take the employer into our confidence. One amusing experience showed us that we could not afford to make many exceptions. A group of boys who had been discharged from a department store for taking little things came to us for employment. Nothing of value was taken and the boys would probably have escaped detection, only one went to confession. His confessor told him to return the articles, and

instead of placing them where he got them he went directly to the head managers with them and confessed his guilt. Not one of the boys had ever been in court before and they felt their guilt keenly. We sent one of the number who had impressed us by his open countenance and frankness to a manufacturing concern for shop work. The manager asked the boy where he was last employed and he told him. He then asked why he left and the youth quickly answered, "Oh, I did not leave, I was discharged for stealing." The boy was rejected, but we placed him in a far better position, and he is making out remarkably well. His employer would not part with him under any consideration.

It is hard to discriminate in placing boys who are charged with larceny, for we have boys who have been in court with a charge of larceny against them who can be generally trusted, as their act was committed in a spirit of adventure. For instance, there are those who have been guilty of taking valuable things and who have been tested time and again, and have not been known to take anything small. This is particularly true in the case of boys who take automobiles, as they usually take the cars in a spirit of adventure and the joy of a ride.

Other failings that we have to guard carefully against are the use of liquor and drugs. Those addicted to these habits are always placed beyond the reach of temptation. It might be imagined that we encounter few cases of this habit among the younger boys, but we have found employment for several boys of fourteen years who on several occasions were discovered in an intoxicated condition.

One youth came to us straight from the court room after being discharged, and pleaded with us to send him to a farm that would be far removed from any saloon town. We wanted him to wait until we had written in his interest, but he pleaded so hard that we sent him away at once. That boy was arrested the previous Sunday for breaking into a saloon and attempting to steal a bottle of whiskey.

We have found the country the best place for our drug habitues, for when working in the city it is hard for them to

resist their former practices. In some cases this was effective and in others unsuccessful. One young man remained but a week when he found a flimsy excuse to give up the job. Another was so determined to overcome the habit that he asked us to send him as far away from the city as possible. We sent him to see a woman who has a beautiful farm estate, and who at the time was visiting her parents in the city. We did not intend taking her into our confidence until she had seen the boy, but even then it was not necessary for he frankly told her everything. She was so impressed with the boy's story that she took him to the country the following morning, and from all accounts he is doing splendidly. He had been sent to the House of Correction several times for using and selling drugs.

The court was particularly interested in a young girl who was sent to the Philadelphia Hospital twice in an endeavor to break her of the drug habit. The girl seemed anxious to reform but she could not resist visiting her old associates, and once out of the hospital it was not long before her good resolutions were forgotten. We helped to solve the problem by placing the girl in an out of town sanitarium as a maid, and we have interested the housekeeper in her case.

It might be interesting to note that we have made splendid use of hospitals, sanitariums and other institutions for placing probationers who are suffering from incipient tuberculosis or other ills. In this way we not only secure for them good medical treatment and skilled attention, but likewise a fair wage.

A boy who was very much handicapped on account of his physical condition was sent as bus-boy to a private hospital. This boy was born in a maternity hospital and spent his entire life in institutions and as a ward of charitable organizations. He doesn't know any of his relatives, and to his knowledge only saw his mother once when he was twelve years old. She visited him at the home, told him she was his mother and did not bother any more about him. The boy came to us at the age of sixteen years totally unfitted for the responsibilities of life. He had physical ills that had been neglected. He was so efficient at housework that he was kept in the last institution

for several years making beds and washing dishes. We sent him to a private hospital for dining-room work, hoping the physicians would become interested in the boy. I told the wife of the chief physician his entire story, and the boy was not only kept on the job despite obstacles, but after he had been there a few months, the physician had him placed in another hospital for a serious operation. The hospital where he was employed bore all the expenses and gave him lighter work when he had recovered.

A notable case of this kind was that of a girl who had formerly been an insane patient whom we placed in the dining-room of a private hospital. This would not be advisable in all cases but was found so in this particular instance, for the girl still needed a little supervision, and yet was not ill enough mentally to be placed in an institution as a patient. She received eighteen dollars a month and board.

Delinquents and incorrigibles who are likewise deformed or crippled or otherwise afflicted are most difficult to place. Not all employers have realized the advantages of employing boys of this type, and the new State compensation act with its insurance regulations adds to the difficulty. I worked in the interest of one crippled boy for months before I finally succeeded in having him *permanently* located. His employer says he is the best worker in the entire establishment, yet scores of men rejected him. He has light bench work and is earning eight dollars per week. A high school graduate who suffered from hip disease, walked about the city on crutches for months looking for work. He was considered too great a risk in case of fire, and consequently could not get employment. We placed him in the office of a large hardware company. He was there only two weeks, when he received his first increase in salary.

Boys who are defective in speech or are unfamiliar with the English language are placed with difficulty. One Italian boy had been in the country two years and did not know a word of English. I felt that to place him in an establishment where there were only people of his own nationality would be a mistake, for he never would learn English. I sent him to a shirt

factory where there was only one Italian, under whom he was placed.

It is practically impossible to place epileptics. We have one boy of sixteen years who has caused us much anxiety. He has hip trouble and cannot walk without his crutches and is also epileptic. He was so difficult to manage that he was discharged from an endowed college. His mother positively opposes having the boy committed to an institution, and yet there is no way in which he can gain a livelihood.

There are two types of delinquents to whom I have given close study, and one is just as hard to manage as the other. I refer to the vagrant, and to the prepossessing good looking boy who does not want work. With the vagrant I have come to the conclusion that the time spent on him is practically lost. A boy of this type seldom goes to a job unless accompanied by a probation officer, and even then he disappears at his first opportunity. Because of his appearance it is always difficult to find work for a boy of this kind, but the same is not true with the well mannered polished youth. His looks give him every advantage. The difficulty with him is that he is never satisfied in any occupation. His head is turned by the attentions showered on him and he seldom displays real ability. We have a number of boys of this type and they are always changing and getting into trouble. Yet they will get the advantage every time, while the boy with real ability but less attractive appearance will be rejected.

We had one exceptional case of a fine looking youth who did not want to be attractive. He was employed in a large department store, and was arrested for serious thefts from the establishment. The boy said that he had pleaded with his mother to let him leave the store but she positively refused, so he thought he would find a way to get discharged. He said he was sick and tired of the girls flirting with him, and of having people looking at him all day long. That boy is doing another kind of work. He is coal black when he returns home, but it would be hard to find a happier boy. Moreover he is working in a place where only men and boys are employed.

Another type of delinquent to whom we have given much consideration is the runaway. In many cases we have found that home conditions and environment were responsible for the wanderlust, and that when the boy was placed in another home he made good. We have placed several runaways in city working homes, with bakers, butchers and milkmen, and have found this arrangement satisfactory, but we send the majority to the country.

The working country home offers a solution for many problems of delinquency and incorrigibility, especially in dealing with boys for whom the city's lights are too alluring and yet who are not troublesome enough to be sent to institutions. The court during the past summer has given many boys a last chance, in the country, before sending them to the protectory or house of refuge. While the move to send city boys to the country is not always successful, in many instances we have found it so, for these boys know they must stay or be sent away. During this summer we sent about 100 boys and girls to working homes in the country, and we succeeded in getting \$8 per month for those of 14 years and secured \$18 and \$20 for some of our older charges.

The reason the delinquent boy does not stay in the country under normal conditions is not altogether because he is homesick for the city or because he does not care for farm work. On the contrary my observation has been that the boy's lack of training is at the root of the trouble. The farmer is busy and needs help. He is willing to pay a fair wage but has not the time to teach the boy. Hence he becomes impatient and the boy dissatisfied. As a result, the latter is soon back in the city. We need more training schools founded along the lines of Brother Barnabas' dairy farm at Lincondale, N. Y.

We have had untrained city boys to remain on farms where a country boy would not go. One boy in particular had such a poor home and brutal father that when he was ill-treated in the country he did not know the difference. He wrote what was to us a most pathetic letter saying, "I like it here first rate. The farmer kicked me in the ribs and gave me a black eye but

otherwise everything is all right." We lost no time in removing that boy, and placed him with a wealthy woman to do light chores around her country estate. One wealthy woman who had lost her only son when he was twenty-five years old, just after he was graduated from college with high honors, took a boy from us with the assurance that she would adopt him if he proved satisfactory. This boy of fourteen years was deserted by his mother when he was five years old. The father is a cripple and also a drunkard, and the aged grandparents were trying to keep the boy and two younger sisters.

When we receive calls of this kind we have little difficulty in finding the right child. The coöperation of the officials of the court is complete in every detail, and in the managing of the Bureau I have always the hearty support of my co-workers.

In taking up the problems of delinquency and employment, we are in a position to see the great lack of vocational training in the schools, and because of it children are forced into "blind alley" jobs—this is not only true of the city schools but also of the protectories and reform schools. I speak now of the boys of fourteen years, who have been discharged from these institutions and who must join the line of bread-winners. They all tell the same story—there was not enough of the manual training or agricultural work to keep them *all* busy, so just the boys in the larger classes were given these advantages. Every boy expresses regret that he was not allowed to learn some interesting trade.

One of the New York special schools that I visited, conceived the idea of training their little truants in a very practical way. They are taught everything a boy should know who goes forth in search of a position of errand boy or office boy, etc., such as answering phones, wrapping packages, delivering and a multitude of little things, of which the average urchin who comes to us for his first position knows nothing, and the lack of which is responsible for the loss of one job after another until he become one of the "floaters" in the industrial world. Even with our limited facilities for vocational training we have tried teaching our boys some of the above things very successfully.

One of the most important details of the employment problem is the physical equipment of the applicant. To send a boy or girl, man or woman, to be interviewed by the prospective employer, in the condition in which they often apply to us would mean failure. Dr. Woods Hutchinson declared that the best armor against fate was a clean shirt; that the man who presented a good appearance had no difficulty in getting work, and that work solved a multitude of problems. He said that there should be a place conducted at public expense, where men without employment could bathe and obtain proper clothing. He said that Mexico, as much as she was despised, had realized the value of this need, and had established such shelters in its leading cities.

To me his words are epoch making. We all know the lack of facilities for cleansing and the poor physical condition of some of our children's homes, and many a little wage earner has gone forth from our office transformed into a prepossessing applicant, equipped with clean shirt, necktie, all begged from our friends, shoes shined, sometimes a hair cut (lunch money and carfare if necessary), and lastly, the thing he desires least—clean face and hands. What we hope to have is a house fully equipped with shower bath and all the facilities for improving the appearances of our job seeking delinquents.

From February 1, 1915, until September 1, 1916, we have secured positions for fourteen hundred and forty applicants.

DELINQUENT CHILDREN.

PATRICK MALLON, *St. Vincent de Paul Society, Brooklyn.*

When I was invited by the Reverend Secretary of this Conference, Doctor Kerby, to take part in the discussion of the topic assigned for this evening's session, "General Aspects of Delinquency," I was at a loss as to what particular phase of the subject I was expected to speak upon. I communicated with Doctor Kerby, asking for a suggestion, but was respectfully referred to

the official program. I remembered, however, that these sessions not alone provide a forum for formal and carefully prepared papers on the different topics, but also give an opportunity for informal discussion, by speakers whose views are the result of their own experience, narrow though it may be, rather than by any deep study of the subject to be treated. My experience as the representative of the St. Vincent de Paul Society in the Brooklyn Children's Court for the past thirteen years has been principally with young offenders. I confine my remarks to the special problems which arise in this particular field. There is no doubt that the conditions which prevail in our city are similar to those found in other large centres of population.

For a number of years past the judges of the criminal courts have repeatedly called attention to the fact that the average age of the culprits brought before them was becoming lower year by year, so that at the present time the majority of the delinquents brought before the court are less than twenty-five years of age. This condition of affairs was but slowly realized by the general public, in fact we may say that it has not yet been fully grasped, as it is in direct contradiction to a cardinal principle of American public opinion that education is the cure for all our social ills. The people of this country flattered themselves that as education became more widely diffused amongst the masses, with a stricter enforcement of the compulsory education laws, the need of our present elaborate machinery of courts and prisons would become less year by year. Statistics, however, tell a different story. They show that the majority of the culprits with whom our courts are called upon to deal have been pupils of our common schools. The records of the Children's Court of the City of New York for the past ten years show that over eighty per cent of the children brought before it were American born, and but few of these were illiterate. We know the reason that the popular system of education has failed to produce the fruits of good citizenship that all hoped for. It has failed because it does not take into account the spiritual nature of the child.

While admitting that crime among juveniles was increasing, it was argued by some that this was due in a large measure to

our faulty method of dealing with young offenders; and it was suggested that the creation of special tribunals to be presided over by carefully selected judges for the trials of children's cases exclusively, would go a long way towards checking delinquency in its early stages, and save many children from entering upon vicious careers. The idea of a special court for the trial of juvenile offenders was not new. It originated in Rome under the rule of the popes as we learn from one of the papers read at the first meeting of this Conference six years ago.

A court for young offenders exclusively has many advantages and most of the States have followed the leadership of Massachusetts in establishing children's courts.

I have no opinion to express just now as to the direct influence of the juvenile court upon the culprits brought before it. That is to say whether the admonitions addressed to the delinquent child by a judge sitting in a court devoted exclusively to children's cases are more effective than similar warnings given by a police magistrate in a court where adults also appear. There is no doubt, however, that the children's court has had a very great secondary influence wherever it has been established. The wayward and delinquent children of the entire community are then brought before one tribunal and the public is face to face with the grave problem of how these youths are to be saved from becoming enemies of society in later years. Curiously enough the same public which is very much afraid of the influence of religion in the school rooms where such influence would be largely preventive, invites the representatives of the various religious bodies to assist in reforming the child who has gone astray. The Catholic Church which emphasizes so strongly the need of religious instruction in the education of the child, coöperates most cordially with the judges and officers of the children's court in every community where it has been established. In fact in most of our children's courts a representative of the Catholic Charities of the diocese is always to be found.

The next step was to ascertain the causes which brought so many children to the court, with a view of applying the proper

remedy. Unfortunately the children's court in its early stages received much newspaper notoriety. It was the latest social fad and its activities were unduly exploited and many influential people with a craze for publicity, who had no knowledge of the subject at all, were ready with suggestions as to the manner in which children should be dealt with. Some argued that their offences were due to physical defects—either their sight or hearing was impaired or they required the services of a dentist, etc. Others urged that wayward children must by the very nature of things be mentally defective else they would not have violated the law. Again it was argued that the children's environment, the crowded quarters in which they lived and other physical discomforts, were undoubtedly responsible for their misdeeds. While not denying that instances occur in which the home surroundings or the physical or mental ailments are responsible for bringing the child into court, in the majority of cases the children are normal and the homes from which they come are the average homes of working people.

The influence of religious training in preventing delinquency is emphasized by our experience in Brooklyn. It is well within the mark to say that at least 40 per cent of our Catholic children in Brooklyn attend the parochial schools and yet the proportion of parochial school children amongst the Catholic children brought to the court is little over 10 per cent. I do not mean to suggest that if every Catholic child in our city attended the parish school there would be no delinquency amongst Catholic children nor that the fact that so few parochial school pupils are brought before the court is to be credited entirely to the schools. The parents who send their children to the parochial school as a class take their responsibilities seriously, and besides providing their children with religious education they give them good example and safeguard them in every possible way.

My experience therefore, has led me to the conclusion that the responsibility for the appearance of so many of our Catholic boys and young men before the courts can be placed squarely upon their parents. Not that the parents, who are often in-

dustrious and temperate encourage their children in wrong doing. I mean that they fail to exercise a proper supervision over their children; allowing them to remain around the streets for hours, permitting them to frequent moving picture theatres and similar places of amusement, which in too many instances are training schools for vice and crime. This laxity on the part of parents is brought out very clearly every Monday morning in the juvenile court when numbers of boys are charged with misconduct and rowdyism on the streets the previous day. A common form of this rowdyism is known in our community as playing craps. Groups of boys are to be met every Sunday morning engaged in this gambling game on street corners with the usual accompaniment of cursing and foul language. A little questioning brings out the fact that many of these lads left home to go to Mass, but stopped to watch the game and went no further. The parents in answer to the judge's question will explain that the boy left home a couple of hours before he was arrested and they presumed that he had gone to Mass, but they evidently had been at no pains to ascertain whether he went or not. It seems to be a particularly dangerous period in a boy's life when he goes out into the world as a bread winner for the first time, judging from the frequent appearance in the court of boys and girls who have been working for less than a year. These lads take it for granted that when they become wage earners they also become men. They act as if they became of age not on their twenty-first birthday, but as soon as they bring home their first pay envelope, and feel they are now beyond parental jurisdiction. They assume that they have a right to spend their evenings as they see fit. No matter how small their wages they must have spending money. Now and then when a boy refuses to work and yet insists upon being supported at home the parents make a complaint against him in the court; but unfortunately in many cases he has already formed such idle and vicious habits as makes his reformation very difficult, except by a period of confinement in a reformatory institution and even this drastic treatment has not always the hoped for results.

Perhaps the demoralization of family discipline may be partly due to "rushing" children out to work entirely too young. I know there are cases where the needs of the family make it necessary that the older children become wage earners as soon as possible so as to eke out the father's or widowed mother's slender income and help to support the younger children of the family, but these are exceptional cases.

There is no doubt that many Catholic parents allow their children to go to work earlier than is necessary; and thereby deprive them of an education that would later secure to them better wages and more agreeable avocations and would permit them to develop into manhood and womanhood by the normal and natural process. I am convinced that the presence of such a large number of our Italian Catholic young men in our prisons and reformatories can be traced in a great measure to the shortsightedness of their parents. The Italian parents are not ambitious for themselves. They are satisfied if by frugality and temperance they reach a position where they are a little above the ranks of the very poor; but their children brought up in America have different ideals. With the greater facilities for obtaining an advanced education it is becoming more and more difficult without a high school diploma to get a position above the rank of an office boy or messenger. The lad who left school just as soon as he could procure his working papers is greatly handicapped when he reaches his eighteenth year, because his wants are increased and he naturally looks for a better paying position but finds his lack of education a serious drawback. Under such circumstances many a boy considers he is not fairly treated, and throws up his position for a better one. It is while waiting for the better job to turn up that many boys form undesirable acquaintances on the street corners or in the pool rooms, and before they realize it they have joined the ranks of those who try to live without working. We can all learn a lesson in this matter from our Hebrew brethren who make extraordinary sacrifices to enable their children to attend school until they complete the course, and the result of this self-denial is shown by the large proportion

of better paid and more agreeable positions filled by Jewish young men as compared with Christian boys in the same rank of life.

It may be said that this is scarcely a fair presentation of the case against the parents. While true on its face, there are extenuating circumstances. Owing to economic reasons many poor parents are forced to live in the poorest and most congested districts and in as few rooms as it is possible to crowd the family into. Consequently home life, in the ordinary sense of the word, a home in which the children and occasionally their friends, can spend the evening under their parents' roof is out of the question. Even the poorest parents try to throw all possible protection around the daughters of the family; but the boys must find their amusement and companionship on the streets. The question then arises, is it not possible to provide suitable places of amusement and relaxation in which these lads who cannot remain indoors may spend their leisure time profitably or at least safely? Should not the Church which is so deeply interested in the children of school age, and makes such sacrifices to put religious education within the reach of the poorest child, also concern itself with the children who are over school age and have entered the ranks of the workers? Attempts to meet this need have been made in many parishes by the establishment of parish clubs as they are sometimes called, with the aim of providing a social center for the young people. These efforts have not always been successful as no doubt the management of a parish social center is beset with difficulties. The unlimited freedom allowed in young men's clubs maintained and managed by the members themselves cannot be permitted in an organization under religious auspices; and yet if the pastor's authority is always in evidence those for whom the club is intended may chafe under the restriction and remain away. This difficulty has been met to some extent by the Ozanam Society in New York, which conducts a number of clubs, which although under religious auspices, are not connected with any particular parish and are supported from a general fund.

I have in mind just now a parish peopled largely by factory workers and other poorly paid toilers where a parish club for boys and young men has been conducted for several years with great success. The pastor, a priest with a varied experience, though still a comparatively young man, gives up his evenings to the club. Anyone looking for him in the evening can find him with the boys. After a few years experience in which he met with many difficulties, he considers that the results achieved are well worth the price. He says he has been brought into contact with a class of working boys whom otherwise he could scarcely have hoped to meet, and these lads have come to realize that the priest is their best friend and one to whom they can turn in all their troubles. Most consoling of all, the Reverend Director says, the great majority of them are present when the general Communion day comes around.

Another priest whose name is known to all of you as a close student of our social problems, wrote recently that there is pressing need that our parishes take up actively this work of preventing juvenile delinquency. He was speaking particularly of boys from sixteen to twenty years of age whom he met on the street corners in the evenings ready for any mischief. I cannot more fittingly conclude these rambling remarks than by quoting a few lines of a letter recently received from him. He wrote as follows: "If I had my way every parish would consist of first, a first rate school, second, a church, third, and almost equal with the former, a completely equipped social centre with special facilities for work with the young. If our boys and girls, half grown, blindly seeking pleasure where they can find only destruction won't come to us we must go out in the desert to find them. At least that's the way I read the story of the Good Shepherd."

DISCUSSION.

REV. HUGH MONAGHAN: I have a single suggestion to make apropos of Mr. Gillespie's paper. I know an assistant pastor who found upon taking a census of his parish that there were seventy-six hundred persons capable of attending Mass on Sunday and under the law of

the Church obliged to do so. There were five Masses in the parish church on Sunday with the average attendance of nine hundred at each Mass. Allowing for fifteen hundred who might go to church elsewhere it was reasonable to assume that one thousand or more within that territory did not attend Mass at all. It is a matter of common experience that a large percentage of our delinquent children is found among those who neglect their religion. It seems to me that the work of saving our juvenile delinquents must start in the parish, and that a faithful people, careful in their worship, and touched with the supernatural will ease our juvenile courts of delinquents more effectively than any other measure that can be proposed.

THE CHAIRMAN: This proves what many of us suspect that sometimes the best field for foreign missions is in our own parishes. In my early life I knew a young man, the son of Catholic parents, who married outside the Church and drifted away from it. His wife died and as an old man he returned to the religion of his childhood. I have seen him as a man of sixty-five going to Mass with edifying regularity, accompanied by one daughter. Six daughters, two sons and thirty grandchildren in that town were members of other churches. Processes like this one throw some light on losses to the faith and on the meaning of those losses to problems in juvenile delinquency for which we feel more or less responsible.

REV. THOMAS LYNCH: I wish to congratulate the authors of the papers that have just been read. Every one of them provokes thought and touches our sense of responsibility for the children of the faith.

I wish that every State in the country might imitate the admirable work done by the Juvenile Court Workers' Bureau of Philadelphia as described by Miss Kelley. My experience of eight years in preventive work there leads me to ascribe much of that success to the spirit of hearty coöperation which I found there. While recognizing the causes of delinquency mentioned this evening I feel that we are dealing with results rather than causes.

Without a doubt Church and State and community must in one way or another divide responsibility for delinquency. It is physically impossible for a priest in New York City to deal effectively with four thousand or more people in a single parish. Our first call to work for children should awaken us long long before they reach the juvenile court. Our children are arrested in New York City for petty offences because they have not sufficient play ground. Truancy is rampant among our children because we are not taking sufficient care of truants. The need of adequate play grounds is imperative. There are many men in our jails to-day who would never have seen a jail as inmates, if in their boyhood

they had had play grounds. If city departments compete with one another in reducing the demands of their budgets, how is the city to take care of its dependents? Many of the adults with whom I deal in our State prisons tell me that the beginning of their wrong doing was in their neglected childhood. We priests should be alert in enabling our schools to deal effectively and adequately with truancy problems and we should give unremitting attention to the children who are disposed to truancy. That accomplished we will make visible progress in dealing with causes of delinquency. State, Church, community and active leaders in this field must coöperate if these problems are to be met at all.

REV. JOHN MCGINN, C.S.C.: All problems of the kind we are now discussing are complex, there is no simple formula; there is no simple remedy. Every problem is many problems.

I agree with the last speaker that truancy is a primary cause of delinquency. I go farther and say that divorce without proper provision for the children, wife desertion without legislation to compel the return of husbands from other States to which they have fled and inadequate wages that compel mothers to go to work and send children upon the streets are fundamental in juvenile delinquency. Does this not cause farsighted preventive work to take on fundamental importance? Does it not make necessary carefully trained workers, salaried workers if you will, and overhead charge for organization?

There is a family in Indianapolis that has been supported by charity for twenty years. I have looked up its history. The oldest sons are in the penitentiary; another had a criminal record; two daughters had been married and divorced; and three young children in the family played truant twenty-two days each month. Someone failed in dealing with this family twenty years ago.

We must lift our eyes and see the wider bearings of the case and feel the impulse to favor such legislation and general action as will deal with general causes. If a minimum wage or mothers' pension law is necessary, shall we not fight for such legislation with all our power? If wife desertion appears as a factor in our problems shall we not compel our legislature to give us laws that will remove wife desertion as a contributing cause to juvenile delinquency? Why do not our laws care adequately for the children of divorced parents?

I know a family in which there were three habitual truant children. The truant officer was negligent. I discovered that he was tubercular, that he was unable to do his work, that no one else was doing it and the community had to wait until he died to have another officer appointed. Does not a condition like that shame us? A Western priest admitted to me that he felt utterly helpless in his attempt to reach all of the children of his parish. Not even the vigorous Sunday-school

which he maintained enabled him to do the duty of which he was conscious because it was utterly impossible to reach all of the children.

Back of these items to which I make but hurried allusion general causes are found. I make appeal with all my power for more careful study of general social causes and for such impulse and equipment in relief work as will enable us to deal with general causes adequately.

MR. THOMAS L. QUIGLEY: We must take account of immigrant children in discussing problems of general delinquency. In my experience as a member of the Board of Managers of the New York State Agricultural and Industrial School for Delinquent Boys, I have found that a majority of our seven hundred and fifty inmates are Polish and Italian. Nearly one-half of the total number were Catholic boys under sixteen years of age. Many of those boys are committed for trifling offences, due to their ignorance of our customs and to the failure of the parents to understand the American spirit and institutions. It serves no good purpose to confine in the same institution boys committed for trifling misdemeanors and boys committed for train robbery and murder.

We recognize, of course, the fundamental rôle of religion in the training of children. Our State authorities make it possible for us to do much in this way. We have received many boys of Catholic faith who were totally ignorant of all religion. Adequate provision is made for Catholic, Protestant and Jewish children. Our institution is built on the cottage plan, there being thirty-two cottages spread over our fourteen hundred acres. This system enables us to classify boys in a way to secure their moral and spiritual safety and progress. We teach the boys scientific farming, while at the same time they receive systematic instruction up to and including the eighth grade. Those who have any experience with State institutions know the appalling danger of immorality among boys and girls. No force other than religion can deal with the problem. It is worth while to state that seventy-five per cent of the Catholic boys in our institution are saved from delinquency and restored to respectability.

Adjourned.

THE CHILD IN THE REFORMATORY.

MISS M. MERCEDES MURRAY, *Department of City Charities,
Baltimore.*

The subject of delinquency has been so generally discussed, by all interested in this form of social work, that all will under-

stand that the child in the reformatory is simply the delinquent minor, who has worn out the patience of the probation officer, parents or guardians, or who has so grievously offended against the law, that the reformatory is the only available remedy.

I quote a few statistics to call your attention to the large number of Catholic children in the reformatories, a situation which, I feel, is due to our large foreign population, and the conditions under which they live. In the city of Baltimore, for the year of 1915, one thousand six hundred and fourteen city cases were cared for in eight reformatories, eight hundred and thirty of whom were sent by the courts; seven hundred and eighty-four being in the reformatories at the close of 1914. Of the eight hundred and thirty committed during 1915, six hundred and three were boys, two hundred and twenty-seven were girls; four hundred and thirty-five of this number were sent to three Catholic reformatories, two hundred and ten to four non-Catholic, and one hundred and eighty-five to the House of Reformation for Colored Boys, to which Catholic and non-Catholic colored boys are sent. These minors reach the reformatories through three sources; the criminal, juvenile, and police courts of the city, on commitments until twenty-one years of age, or on short term commitments or detentions, which cover a period of several days to one year. The reformatories all object to the short term commitment as an expense and as an element undermining the discipline of the institution. Two institutions have refused to accept any such commitments. The reformatory inmates vary in age and character from boys of seven and upward, incorrigible or arrested on a charge of larceny and felonious entry, to youths of eighteen or twenty, committed to these institutions to prevent their serving a jail or penitentiary sentence; and quite young girls, becoming incorrigible in a dependent children's institution or in the home, to prostitutes under age, picked up on the public streets. I wish here to call attention to the large number of feeble-minded delinquent children cared for by the reformatories, because they are a menace to society, and there are no other adequate facilities to care for them, and also to the number of dependent children in these institutions.

The reformatories aim to keep dependent children entirely separate; nevertheless I feel that such institutions are a handicap to the future of these children. The very fact that the child has been an inmate of a reformatory, casts a stigma on it. Some few may claim it does not, but the fact remains that it does, for the juvenile delinquent sent to the reformatory for serious offence is sent in most cases on the charge of being dependent, namely; a minor without proper care and support. In support of this I quote the Laws of Maryland, Section 18, Chapter 246, Acts of 1908: "A minor is deemed to be a minor without proper care and guardianship, 1. If it is without a proper or permanent place of abode or is without proper care and guardianship. 2. Or is neglected or ill-treated by its parents, guardian or custodian. 3. Or such parent, guardian or custodian is unable or unwilling to care for or control such minor. 4. Or such parent, guardian or custodian is morally depraved, dissipated, addicted to the use of intoxicating drinks or drugs, or is leading an immoral or disorderly life, and it appears that because of such condition on the part of the parent, guardian or custodian, such minor is not receiving necessary or reasonably good care and training. 5. Or a minor under or apparently under the age of sixteen years who may be found habitually walking aimlessly along or being on any street or public highway at an unreasonable hour of the night or early morning, or who is found loitering around any theatre or other place of amusement at an unreasonable hour without good reason for doing so, or who may be seen or found in, around or about questionable resorts or places of amusement, questionable hotels, or furnished room houses or houses of ill fame. 6. Or in the discretion of the officer or judge having jurisdiction in such cases it appears by reference to any criminal record or records of any arrest of such minor, that such minor is developing such vicious and evil tendencies that there is apparent danger of such minor leading a life of crime and disorder and becoming morally depraved and degenerated, and that because of such conditions it appears to be for the welfare of such minor as well as for the peace and good order of society that it be committed. Or if it appears that such minor is of such character and surrounded by

such conditions that he or she is likely to become or is in danger of becoming vicious, depraved or immoral."

I give an example, of what I mean. Several weeks ago a little chap of seven years, arrested for larceny, was brought from the juvenile court to our office to be examined by the city physician. He had been sent to a reformatory, pending an investigation by the St. Vincent de Paul Society. He was such a baby that some inquiries were made, and it developed that he had taken, as any small boy might, a child's automobile from in front of a store. The mother drank, treated the child cruelly, and he was literally raised on the streets. At the present time that boy is still in the reformatory. I hold that such a child was properly a dependent and should have been placed in a home until the case was thoroughly investigated and then disposed of on this basis. I feel perfectly free to state, that had the police station referred the case to the St. Vincent de Paul Society, instead of bringing the child before the juvenile court, such an arrangement could have been made, and the child would not have been burdened with a criminal record. Many cases could be cited where father or mother has died, and the remaining parent could not support or properly care for the children; and these as well as children in cases where the parents have separated, for causes which all charitable and social workers have to contend with, have been placed in reformatories. Deserving cases such as these should be cared for, if possible, by private agencies or the community to keep the family together.

As a further proof that these institutions are regarded as reformatories, I again quote the Laws of Maryland, Section 517, Chapter 246, Laws of 1908: "The Mayor and City Council of Baltimore may annually appropriate a sufficient sum of money to pay for the support and maintenance of each minor committed from the city of Baltimore by legal process, not exceeding one hundred and twenty dollars per annum for each minor so committed to the following reformatories: Maryland School for Boys, St. Mary's Industrial School, Colored House of Reformation, House of Good Shepherd for Colored Girls, and to many other reformatories to which such minors may be committed."

I have mentioned here St. Mary's Industrial School and the House of the Good Shepherd; but it is only fair to state, that since the incorporation of the St. Mary's Industrial School it has been caring for "orphans and other destitute boys who may be committed to its charge." In fact, at the time of its incorporation it was the only Catholic institute of its kind caring for the dependent Catholic boy in the city of Baltimore. It was originally founded for boys of this kind. Its doors were opened to delinquents when the interests of the city demanded it. But the original spirit of St. Mary's was never changed. It is said that 90 per cent of the paroled boys do well, never giving further trouble to parents or guardians. The Good Shepherd House from the foundation of the order, has been caring for the dependent and delinquent girl. The Preservation Class to protect dependent girls from immoral surroundings originated with the order. However, events have so shaped themselves that in the minds of the public at large, as well as in the minds of legislators, who make appropriations, these institutions are now simply reformatories. It seems to me it would be well to gradually remove this dependent class of minors, and place them in institutions caring only for such. I ask: Is it fair for the dependent child to be cared for in an institution, contracted with by the city and State as a reformatory?

The work of a reformatory is to make of these boys and girls so committed, useful members of society. Many of them are handicapped by physical defects, or have contracted diseases, which need medical or hospital treatment. To meet these conditions in Baltimore, before the child is sent to the institution, he or she is brought to the office of the Supervisors of City Charities, and a thorough medical examination given and recommendations which are thought necessary are noted. A copy of these recommendations is sent to the institution and one is kept in the office. The reformatories are asked to coöperate with the office by following out the doctor's instructions. We are glad to say that all recommendations have been well carried out. The greatest number of reformatories are now employing physicians and dentists for this work. Hospital cases are treated at the hospitals

with which the city contracts. If the case is urgent and the hospital cannot receive the child, it can be treated at one of the hospitals connected with Bay View, the city almshouse. So that it can be readily seen the children are being given every opportunity to make good in the institution. This brings us to a most vital point in the work, namely: The Parole System.

What do years of care and training amount to, if the child does not make good after it leaves the reformatory? It is in providing for after care that our Catholic institutions have sometimes failed. They have either not grasped the necessity of sufficiently investigating homes before placing children in them, or, having done so, have failed to follow up the children so placed, so that the necessary instruction and training begun in the institution may be continued until the child's maturity. It may be that limited resources will not allow them to do so. However, the necessity is so urgent that means should be sought to have the work done, and, besides, the law of Maryland at least makes this obligation binding, as Chapter 316, Section 1, Laws of 1894 states: "That all bodies incorporated or to be incorporated under the General Laws for the purpose of the care, custody, guardianship or protection of minors generally, or of any particular ages or classes, have the power and authority following:

"1. To retain children legally committed or confided to them until the age of twenty-one.

"2. To place out such children in suitable homes, upon such terms as the managers deem beneficial to the children, subject to the control and supervision of the managers, custody not to be absolutely relinquished in any case, and a record to be kept of the time of placing out, name and residence of persons with whom placed, and terms and conditions of placing out. And it is the duty of the managers to cause every child so placed out to be visited *not less* than once in six months, in order to inquire into its welfare."

In the case of every child placed in a reformatory, with perhaps a rare exception, family conditions are abnormal and hence, after being discharged from an institution, the child can rarely be trusted to the care of the parent or parents, because of their

poverty, delinquency and low moral standards. I do not feel that feeble-mindedness is such an important factor in immorality, that the success or failure of children placed out or paroled by the institution should be judged by their morality or immorality before commitment. The success or failure of the reformatory child, even the feeble-minded, depends largely upon the parole system of the institution. No child should be placed in or returned to a home, that has not been thoroughly investigated. To return a child without the investigation is criminal, and the institution that does, is as guilty as the parents, who neglect the moral care and support of their children. Because the reformatory stands to the child as its proper guardian, it is morally bound to keep in touch with the child, and the home in which it has been placed, until the boy or girl has become of age, and has legally passed beyond its control.

If the parole system were taken up and carried out as the law requires, the future of the child would not only be safeguarded in a great measure, but the work of the reformatory in its care and training of the child would receive the credit due for the labor and self-sacrifice so gladly bestowed.

PART II.
PROCEEDINGS IN SECTION MEETINGS.

COMMITTEE ON FAMILIES.

First Meeting.

Monday, September 18, 1916, 9:30 A. M.

MRS. J. M. MOLAMPHY, *Chairman, President Catholic Women's League, Pittsburgh,*

THE CHAIRMAN: As I have had an opportunity already to read the papers that are to be presented at this meeting I feel safe in predicting that we shall have much helpful discussion. I think that perhaps it is better for me to reserve my own remarks as Chairman until the end of the meeting. I shall not hesitate, however, to permit the discussion to continue until the last moment and to forego the pleasure of expressing my own views, if time should not permit it.

ADEQUATE AND INADEQUATE RELIEF.

EDWARD J. GALBALLY, *St. Vincent de Paul Society, Philadelphia.*

It will not be expected of this discussion that it shall attempt to set a fixed measure by which to mete out the amount of relief for families that are not self-dependent. What would be adequate assistance for one family that cannot support itself might very easily be inadequate for another family of the same size and in the same circumstances. This is only another way of saying that there is a good deal of human nature in all of us, even the poorest, and some can manage better than others and show more thrift, even in poverty. For the same reason, it may here be said that, besides the personal equation, seasons and places and differences of nationality affect the character and the

amount of moral and social and material assistance to be given. The stress of poverty and the isolation of the poor are more acute in the great cities than in the towns and country places and winter has needs that are more bitter than the summer's.

I.

Very naturally, then, the first consideration that confronts one who has to discuss the question of adequate and inadequate relief of dependents is, how to find out the resources and the requirements of the persons to be helped. What manner of examination is made into the needs of the applicants for aid, and by whom? Is it enough that an investigation committee of two members of the relieving agency call in the evening at the home of the applicant and in the course of half an hour or so satisfy themselves that they understand the family's condition? To be sure, the visitors are well-disposed and sympathetic and have gathered some experience in this manner of procedure. But does such an inquiry put them in position to go back to their organization and make definite recommendations as to the quantity and quality of moral and financial assistance that the family needs, to tide it over its misfortunes and set it on the road to self-support? If the members of the investigation committee have served an apprenticeship in practical observation, in gathering data without assuming the attitude of the questioner, in getting information that reveals the hidden no less than the apparent needs, in discerning the internal and external causes of the family's present condition, and in estimating what is most needed by way of remedy along all these lines—well and good. Otherwise, the relief of that dependent family is hardly started on the way of being adequate.

The proper measures of relief cannot be safely determined by the findings of one brief evening visit, and without supplementing the committee's own information with that from other trustworthy sources, relatives, for example, and the physician, if there be one in attendance. Similarly, one may consult prudently, labor unions and benefit societies. Moreover recommendations will be useless unless they are carried

out conscientiously by the subsequent visitors, and from time to time modified, where advisable, in accordance with the new data gleaned by them and with developments in the family's affairs. All this means something more than an evening visit once a week.

In the study of the family's requirements in all phases, moral and educational, and material, a relief agency composed of men will often need the coöperation of an auxiliary board of women, particularly in the work of investigation. Cases arise where the tact and experience of the latter cannot be dispensed with. In this connection it is well to consider the benefits that would result from the services of a highly trained and experienced social worker. Difficult cases of dependency and delinquency and doubtful applications could be referred to her for report. She would be kept informed regarding public relief and know whether or not those entitled to it were securing it; she could investigate housing and neighborhood conditions better than men, who have in most cases to depend on evening visits; she could keep our relief agencies in touch with other bodies so as to coördinate efforts, when advisable, and avoid duplication and warn against proselytism. In many other ways her work would be so beneficial that it seems only wise to encourage the employment of trained workers in large centres of industry. Separate parish organizations would have neither funds enough, nor calls enough to require the undivided services of a worker, but several parishes in combination could doubtless make suitable arrangements to this end.

II.

After ascertaining all of the conditions of the dependent family, do our relief-giving societies meet all religious, educational, social, and material needs adequately? That is, are our charity bodies seriously interested in seeing, so far as our practical obligations go, that all the members of the stricken family understand and fulfil their spiritual duties? Do the children of school age attend the parish school, and Sunday-school? Do the boys and girls past school age belong to the respective parish societies and sodalities and attend to them? Where are these

boys and girls employed and under what conditions? What supervision is there over them when they are at home and after working hours? What companionship? What are the sanitary conditions of the home? In regard to these and kindred phases of dependency, it would seem that the work of our societies is vigilant and in most cases not ineffective. They are here mentioned first, because of their first importance. But difficult and full of problems as are these aspects of relief, there exist ways and means and religious and social agencies to grapple with them. In the main, however, it is material relief that I ask permission to discuss for the present, for it is the preliminary stage in the help of the needy.

Relief of the material needs of a dependent family, in order to be adequate, should supply the family with all the necessities of decent living—food, fuel, light, clothing, and rent. It is not easy to cover with a definition a subject which, like this, is disturbed by so many varying elements. The different stations in life of the dependents, the race they belong to, whether they are as well or ailing, whether in debt or solvent, whether they are wage-earners or not, whether they are honest and temperate and resourceful and willing and thrifty, or not—these and a thousand other points make each case different. Nevertheless, though every application for assistance stands as a unit apart from the rest, it is well to consider the adoption of a standard of relief, flexible certainly, and adjustable, but adequate in the sense just mentioned.

As a basis for this adequate relief, let me offer for consideration a carefully prepared family budget. In view of what has been said it will not be taken as a rigid standard, but as a step towards understanding what real material support entails. It is not contended that all of our relief societies can adopt the scheme, but it is at least a working measure to go by, a chart to save us from floundering in otherwise unknown seas. Later on some of the difficulties in the way of its adoption, and the objections against the distribution of such adequate physical relief, will be briefly considered.

The specimen budget here selected considers a family of six—

namely, a widow and her five children, one of whom is a working girl. It shows what appears to be the minimum expenditure required to keep them properly nourished, clothed, and housed. In the effort to be practical, an average has to be struck. Some housewives, say among the Italian-born in our cities and others especially economical, can get along on less. Due allowance should be made for these better-managing families, and so the budget is offered as a general guide, not as a universal standard. The itemized list of food purchases for one week in this economical budget shows:

Monday: bread, two loaves, each day for the week, 70 cents; coffee, for the week, 20 cents; butterine, 25 cents; oatmeal, 10 cents; potatoes, 10 cents.

Tuesday: two pounds of soup meat, 30 cents; carrots, 5 cents; milk, 6 cents.

Wednesday: tea, half-pound, 15 cents; cocoa, half-pound, 10 cents; magnesia, 20 cents; package of macaroni, 10 cents; rice, pound, 5 cents; two boxes of berries, 20 cents; apples, quart, 10 cents.

Thursday: eggs, dozen, 32 cents; sugar, three and one-half pounds, 22 cents; bacon, half-pound, 10 cents; stew meat, two pounds, 30 cents; soup greens, 5 cents.

Friday: codfish, two pounds, 30 cents; beans, quart, 10 cents; carrots, 5 cents; butterine, pound, 25 cents; oatmeal, 10 cents.

Saturday: milk bill, \$1.26; potatoes, 10 cents; pot-roast, four pounds, 80 cents; peas, 10 cents; onions, 5 cents.

Sunday's bill of fare is provided for in the above, and so the total for the week is only \$6. 74.

Add to this the little sundries for the household, such as soap, blue, starch, washing soda, needles and thread, matches, replacing broken cups and saucers, and the other countless odds and ends, and make a minimum allowance per week of seventy-five cents for these little items. Light and fuel take another 50 cents for summer weeks, and double that for a week in winter. Rent of decent quarters may be set down at fifteen dollars a month or \$3.46 a week. It is estimated that each in-

dividual requires a minimum of two dollars monthly for clothing or fifty cents a week; that is, three dollars weekly for the six of the family in question. This item for clothing of all kinds is far from large when we consider the price of shoes and the cost of mending them regularly, and the price of hats and trimmings, and stockings, and dress goods, etc., etc. The total expenses come to \$14.46 for the week, and we have not included the daily carfare of the girl who is employed, nor her lunch money (for she should get a substantial warm meal at midday to maintain her in health); neither have we set aside even fifty cents a week for insurance; nothing is put by for a rainy day; no doctor's fees; no recreation expenses; no extras of any kind are here reckoned. Withal, the little family is hardly faring sumptuously or dressing extravagantly, and it may be doubted whether they are even being nourished properly or decently clad, on their weekly expenditure of \$14.46.

Is that material relief adequate which knowingly and willingly lets such a family, when dependent and under our care, go short of the nourishment, clothing, and housing represented by the outlay just mentioned? Knowingly and willingly, I say. And mark also that there is question of not letting the dependent family *go short* of the full amount—but not of supplying the *whole* amount, when and if, as is generally the case, there are other sources of income—from some member of the family, a benevolent society, relatives, local charity organizations with public funds, and the rest.

The first difficulty in the way of following out such a proposal of adequate material relief arises from the lack of time given to the study of the applicant's condition and resources. If this obstacle is due to scarcity of workers, or of conscientious workers, it need not remain long. The service of the poor is an organic part of our spiritual life. It is a personal religious duty, a work of justice. Once this is brought home to the members of a parish where there are dependent families, as it can be through the proper channels, the right kind of workers will be found in plenty.

Next, there is the difficulty of insufficiency of funds. Be-

fore replying to this point, it should be said, that it is not proposed to estimate each case on the foregoing basis, and take the cash and give it to the family for their needs. Moreover, in addition to the cash funds in the treasury (usually distributed in the form of orders for milk, groceries, meat, etc.), there is or should be at the disposal of the relief agency a wardrobe for the supply of suitable clothing. There is also in many places public provision for the supply of food and fuel and other necessities to the poor of the district. Now, allowing for this manner of assistance by others, where it actually is administered, and allowing for what is furnished by all other proper and becoming sources of income, a society should be able from its funds to make up the balance that will mean adequate relief. Most of our charitable organizations are parochial, and the needy who apply for help are of the parish. Dependent members of a parish will not be suffered by their fellow parishioners to go short of the decencies of living, when this condition is known. There will be no need to speak of the justice of the case. The funds of the Society will not be lacking for adequate relief from the moment the conditions have been made known.

Some societies admit that they give inadequate relief. There seems to be a routine, in some places, to give so much and no more. A grocery ticket for two dollars or maybe three dollars is given weekly to a family which is confessedly in need of more. Meantime the Society has funds in the treasury and knows where to get more. It follows a tradition. The families on their roll suffer, but the Society goes along in its rut. The poor in receipt of its alms are not getting a fair chance to lift themselves out of the class of dependents. They are made to accept assistance in their bitter need from their neighbors, for the poor at least do not pass by the poor. Self-respect, which means so much in the struggle of the needy to rise; is crushed by this inadequate relief. School and Church are neglected, and bodily health undermined by such treatment; and inadequately relieved dependents are left a prey to agencies that feed the body in order to starve their souls.

In defending the policy of giving less than sufficient to satisfy a needy family's material necessities, it is urged sometimes that to allow the dependents too much tends to pauperize them. The relief proposed does not contemplate the supply of too much, any more than too little. Adequate means sufficient, neither more nor less. In some cases, however, it is true that some applicants do not meet our efforts in their behalf fairly. Some are guilty of deception. It is the business of the visitors of our societies to be very watchful in this regard. Nevertheless, our great concern is for the worthy poor. In our efforts in this direction, mistakes will be made. The main point, however, is that a real chance must be given to those who are dependent, and those who are delinquent to maintain or to regain their self-respect and become self-supporting. Adequate material relief must be joined to adequate personal service in order to bring this about. That material relief which is inadequate is worse than useless. It is often pernicious. It is worth while to remind you that even adequate material relief leads one only to the threshold of our service of the poor. By satisfying physical hunger, an opportunity is found to supply the needs of the spiritual hunger. The two needs go together as a rule in the case of dependent families.

The fear of pauperization or of fraud should not block our efforts to relieve adequately the material necessities of the needy. If a census could be taken of all those who have been kept in the ranks of the dependents by receiving assistance that aims at being adequate, and of those still in dependency who have been receiving admittedly inadequate relief, what would the comparative figures reveal? In the one case, the handicap of half-help is added as a fresh weight to keep them back in the race and weaken them in their unfortunate state. Whereas, when the relief aims to be adequate, new spirit and strength are infused into those who are sinking under their too toilsome burdens. Because a few may take advantage of a too liberal treatment (though it is our plain duty to guard against this error, case by case), that is no reason for going straight to the other extreme and pursuing a policy of half rations that

is as false as it is cruel. Adequate relief in the sense proposed cannot make more paupers than deliberately insufficient assistance does.

There will be apprehension in some quarters that the allowance of adequate relief in the sense of furnishing sufficient material assistance to keep all of the members of the needy family in good health and good company, will lead many families to apply to the Society which, though poor, are now content to manage their own support. At present these prospective applicants are getting along somehow on pieced resources which total less than the tentative budget above mentioned. This is a real difficulty. For it is true that many poor families are struggling along under conditions which do not allow them sufficient nourishment for their bodies or fit clothing or housing or surroundings. They also are within our direct concern. Active interest of our societies does not stop short at those who are wholly dependent. Wages that are less than sufficient for decent existence are not living wages. All employees are entitled to adequate living wages, and it is part of the duty of every man to bring about a fairer distribution of the proceeds of labor. Especially are the members of relief societies called upon to interest themselves in economic questions of this kind. So the scope of adequate relief, even in its narrower physical aspects, widens as the problem is studied honestly.

III.

When material aids have been given in adequate measure to the family in need, the service of relief is well begun. The way has been paved for the real work of relief, the removal of the causes of the dependency in the given case. To know what these various causes are, calls for personal service that is patient as well as watchful and wise. Without this moral element the relieving of material needs, howsoever efficient, results in no permanent betterment. Take away physical assistance and dependency remains, because its roots have not been killed. The moral reasons for the trouble need the aids which religion furnishes, and the spur of encouragement, guidance that is not narrow nor too exact-

ing, supervision that is tactful and covers all the members of the family, the touch of nature that makes the whole world kin. Adequate moral relief of dependent families thus insists on earnest service. There are compensations in the work, however, as well as duties and sacrifices. All who are listening to these words know well that there is little room here for the half-hearted. Good will is the watchword. And besides good will—discretion.

Those of us who are interested in the work of relief and know the magnificent services that are every day in all parts of the world being rendered so unselfishly and so fruitfully by our societies, and in particular by the Conferences of St. Vincent de Paul, for our needy poor, have reason to be proud of the record. There is a rare virtue in it all. Being a virtue, it is not self-satisfied, it looks for no tribute, but for greater solidity and growth.

Good will and devotion are enlisted in our societies; practical wisdom and experience too. Of these, however, we claim no monopoly. There is a pitiful condition in any body, when it comes to think it has nothing to learn. If there is a tendency in our societies anywhere to look askance at the suggestion to consider the services of trained and experienced social workers on the mere ground of their being "salaried," we should be on our guard not to let a mere shibboleth take the place of argument. Traditional ways are good and are wisely followed, so long as other ways have not proved themselves better. Times change and many measures that were made for an age long gone by will be found effete and in need of adjustment to altered conditions. This is particularly true of the matters that are bound up with the industrial changes and evolution in the economic life of this new world of ours. When, therefore, we are considering the best methods of helping those under our care, it is necessary to know conditions as they exist here and now, and also the temper of mind of the people themselves.

One of the very best ways of keeping in touch with these fresh developments is by periodical meetings for the discussion

of different phases of our service. A beginning has been made in this direction in some cities where the members of our charity organizations assemble from time to time during the year to discuss and debate the problems of relief and the best remedies. Innumerable benefits flow from this comparing of notes and of actual experiences. And the efforts and activities of other agencies engaged in kindred service for the needy will furnish many a new point of view and suggestion. The end aimed at is so worthy, and the attaining of it is so difficult, that we are prepared for any labor and sacrifice the service entails. Without losing sight of the spiritual motive which is our beacon star, without endangering for a moment the sacred confidences that should characterize our work, with no light spirit of adventure to let go the old before the new is tested and proved, with all reverence for the noble traditions and time-tried and sanctioned methods of our Conferences of St. Vincent de Paul, we shall find that our work calls for an open and alert mind, in order to put forth efforts adequate to the relieving of the needy and the lifting of them into the status of self-support.

THE MEANING AND LIMITATIONS OF RECORDS IN RELIEF WORK.

MISS ROSE J. McHUGH, *Lecturer on Family Rehabilitation,
Loyola School, Chicago.*

Records as used in Relief Work have been defined as "repositories of information concerning the social relations of individuals." If accurately and sympathetically compiled they may be put to many uses, but there is one reason and only one for their existence—that the individual concerned in their make-up may be effectively and speedily helped through his difficulties. Their usefulness may be measured by (1) their value to the individual, (2) to the community in arousing effort for the common welfare, (3) to the society keeping them, as

reports to its benefactors, and to the community of its stewardship.

It is desirable to use a uniform record card which contains the frame work of information needed about the individual or family. The census enumerator adheres rigidly to his form and he must or his compilations suffer in loss of accuracy and completeness. His aim is to secure complete information on definite subjects about certain groups of individuals to whom it applies. But the visitor for a charity organization must ever be alert to subordinate his record form to the needs and the interest of the individual. Personal bias should never appear in a record, and the impressions of the recorder are often misleading if not wholly worthless unless it is clearly indicated that they are impressions only. Frequently it is for the best interest of the individual to make the contact with the charity organization as slight as possible; and it is not always easy to secure full and complete information in the first interview. We know how often it is the fruit of personal relations that grow only with time. In almost every investigation the visitor secures a certain group of facts easily, others with difficulty, and still others only after a long period of acquaintance. If forced, these latter are given grudgingly, rarely completely, and at the sacrifice of good will. This sacrifice can never be justified if the aim is to secure face card information. It unfortunately must be secured at this price, though this rarely happens if the visitor has sufficient tact and skill, when it is essential for good work, to understand fully the hidden resources and weaknesses of the client. Good records, considered apart from the technique of form, are dependent upon the visitor or interviewer. A charitable intention is essential. He must have in addition a sympathetic manner and tact in making his inquiries, a vigorous intellectual grasp of the importance to the individual of the information he is seeking and of its social significance, a retentive memory to avoid as much as possible taking notes in the interview and repeating or seeming to emphasize certain points, and always an ability to leave his client comforted and reassured. "The poor are pathetically approach-

able," said Phillips Brooks, and the interviewer must be keen to safeguard and protect from exploitation this simple confidence and candor.

The fundamental value of a record is its use to the individual. A few years ago in connection with some emergency relief work after severe floods, an agent of a society conducting relief work gave to a new employee of that society as his first duty the task of constructing a record blank which could be used in investigating the needs of farmers who had suffered losses in lands, crops, and stock. He worked about an hour and returned to the agent saying: "I do not know at all what kind of a form you want, but I have made out a list of questions that I would want anyone who came to help me, ask me, if I had lost my farm." An investigation made once and accurately recorded need never be made again. This conservation of information in a record is a guide to all who subsequently may be called upon to care for the subject of the record, and it is the latter's protection and safeguard against duplicate investigations contemporaneously or subsequently made. It is an assurance for the poor against bungling though entirely well meaning efforts in their behalf, against proposed solutions of their problems which have already been tried and found useless or worse, against all hasty and ill considered action and against schemes or measures which take thought only of the superficial manifestations of the disease of poverty and neglect the fundamental and deep seated causes. As a device for making it easier to do good work rather than poor and for making it possible to discover the results of either, records have their place in the economy of charity.

We have emphasized the point of view of the relief and care of individuals in distress as the foundation of records because they can be built on no other, and the files of all societies, which conscientiously and with high purpose carry the burden yearly of trying to keep good records, contain many instances which justify their labors. I remember in this connection one sentence of a record written seven years before, which was the clue to securing necessary treatment for an

insane woman and homes for her children. The mother appealed to a charity organization society for relief. Her husband had deserted her and she was living in the basement of a wretched rooming house in one of the most undesirable neighborhoods in the city. Relief was given. The children were clothed and two of them sent to school, the other two were under school age. They were moved to better rooms and some work secured for the woman. She could not hold it though many attempts were made to find work which it was hoped might be suitable for her. After many failures she was sent to the clinic for examination. A very careful one was given her and the physician reported that the patient was in good physical condition but that she was subnormal and unequal to supporting or caring for her children. This was before the State in which she was living made any provision for the care of the adult feeble-minded, and the diagnosis provided no care for the patient or solution of the family problem. A conference was then held of representatives of the societies who had known the family. These were a juvenile court officer, a visiting nurse, a visitor from the Charity Society, a member of the Committee of that Society who had known the family and an agent of the Society for Mental Hygiene, who had not known the family, but who was asked to attend because of the nature of the problem to be considered. The tragedy of the delinquent father, the incompetent mother, the neglected children and the whole pitiful condition of this wreckage of family life was earnestly considered. It was the agent of the Society for Mental Hygiene who discovered in the record of the Charity Society the entry made seven years before that the mother was found wandering about the streets with her children and was taken by the visitor to the county institution, which at that time cared for the infirm, the tubercular and the insane in the same institution. The brief record gave no clue to the department of the institution to which she was committed, but the agent said: "Can not that be looked up? If Mrs. A. was there as a patient in the Hospital for the Insane there is a record of it. If you can secure this and submit the history to the

physician who has just examined her, very probably that information may make a material difference in the present diagnosis, for what often appears to be a condition of subnormality is sometimes found to be a phase of dementia præcox.

The record at the county institution showed that Mrs. A. had been a patient there seven years previous to the inquiry, that the diagnosis had been dementia præcox and that she was taken from the institution by her husband who had not asked the consent of the authorities. The physician at the clinic when given this made another diagnosis and the patient was sent to the Psychopathic Hospital for observation, from which she was committed a few weeks later to the State Hospital for the Insane. Three of the children were placed by the juvenile court in the care of a religious society of the faith of the parents. Three years before the court had given to the same Society the custody of two older children and the father was ordered to pay for their care in the institution which the Society maintained. In the three years he made one weekly payment. The Charity Society agreed to pay the board of the baby, who was in a serious physical condition, in a private home, until the father, who had meantime been found and was sent to the workhouse for not contributing to the maintenance of his children, could assume their support. After his release he made no attempt to care for any of his children, and a year later the court gave the baby to the Society which had the five older children in its institution. It is manifestly impossible to estimate how long it would have taken to have discovered the mother's condition if the clew to it had not been revealed in the earlier record, but certainly we are justified in believing that she and the children were saved some months of suffering which would have been the result of further fruitless and well intentioned efforts by the court and the Charity Society to help her to maintain even the simplest semblance of a home, and such efforts could only have prolonged the sufferings of the children.

The second consideration as to the value of records is based on their usefulness to the community. It is true that in relief work statistical information on records is regarded largely

as a by-product and never as an end in itself. All isolated and undirected effort is of doubtful and temporary value and however fully a record may serve the individual for whom it is written it does not attain to its complete usefulness unless it also serves every other individual who may be suffering in the same way or from the same causes. The charity worker who is content with the relief of pressing needs does not tabulate statistical material, but if he has insight into needs, vision and faith that misery may one day be abolished, his efforts for the care of the needy will obligate him to record research material, which may be needed for legislative or other action. Records ought to reveal social, economic and industrial conditions which make for dependency. They may be used in the accumulation and dissemination of knowledge about such conditions and thereby be effective in awakening public opinion to the need of fundamental changes. The results to individuals of social efforts designed for their welfare need painstaking inquiry and the records of societies which deal with the groups likely to be affected by any contemplated action, when intelligently kept, may contain substantial evidence.

The keeping of records must justify itself to the society compiling them, for it demands an outlay of money for material and clerical assistance as well as for the more costly one of the time and skilled intelligence on the part of the workers who write them. In this consideration their effect on the workers themselves is first. It is not easy if one is working for a period of years to keep in mind all the lessons we learn from experience and study unless we have concrete evidence of them which is quickly available. Records faithfully kept stimulate the worker to higher endeavors. They make it possible for him to interpret and weigh his efforts and they are a measure—though not the only one—of the quality of his service. For purposes of training young workers and volunteers they should be conscientiously kept. Charity workers—paid or volunteer—frequently give up their work for various reasons and their accumulated wisdom and experience is lost to their successors if no record is kept. Those who follow must pain-

fully acquire these and the price is often additional suffering to those they are trying to help. Who should in justice pay this price—the poor in their poverty or the society organized for their assistance?

Finally, a society finds records valuable to it as a method of bookkeeping. The public has a standard of financial integrity to which it must live up. It ought always to be prepared to show in addition to what has been received and disbursed under general classifications, how much has been spent for every individual family and what it can do with the money intrusted to it in purchasing better conditions of living for its charges. (Records are here considered apart from the regular financial books and statements.) We need to keep accounts of our stewardship and they form the material for annual reports and occasional papers on the work of the Society, its progress, its needs and its aims. Interest through them is aroused that the Society may win the coöperation and good will of the public which are necessary to its life.

Further consideration of the value of records may be based on their use in promoting the confidential exchange of information among individuals or societies wherever that is necessary or for the welfare of the individual. Information tabulated from any given number may be the basis of discussion of common problems though viewed from different angles by a group of societies working in the same or different localities. It is desirable wherever men think together for the common good to be able to base their discussions on a common denominator, and records may be so kept that it is possible to develop a common method of attacking definite problems in certain related fields of effort.

At best records in relief work are but tools in the hands of the skilled craftsman. As such they must register accurately, they must be easily adaptable to many media of work, they must be ever elastic to unforeseen and unprecedented demands on their strength and temper. Unity and diversity are qualities so essential that without them they are but sounding brass. Let us keep records, as sympathetic, accurate, and complete as

necessary, to render an account of our stewardship to our contributors, to promote the public welfare and chiefly to save the "broken and forlorn souls whom we have to serve," that they may not in addition to their heavy burdens be called upon to suffer from any ill advised or hastily considered, even though well meaning, efforts in their behalf.

DIFFICULTIES AND OBJECTIONS IN MAKING RECORDS IN RELIEF WORK.

MR. M. P. MOONEY, *St. Vincent de Paul Society, Cleveland.*

Before discussing the difficulties in making records in relief work and the objections that have been or may be urged against such records, it may be useful to explain what is meant by relief work and by record-making in connection therewith.

The relief work we have in mind is the modern, systematized charity that aims to deal in a competent way with poverty and its accompaniments, as met with in large cities and under economic conditions; not the occasional "act of charity" that is prompted by the benevolence of the individual giver and that goes no further than the relief of an immediate physical need.

The man "who went down from Jerusalem to Jericho, and fell among thieves" is an apt illustration of this occasional charity, and the merit of the good Samaritan lies largely in the fact that, suppressing a provincial dislike, he gave instant and adequate aid to the victim, without making any critical investigation as to his personal worthiness, and left to others the making of the "record." No valid arguments against investigation and record-making in modern charitable work can be drawn from this or similar incidents.

In our modern cities, the conditions that engage the activities of the organized charities cannot be remedied by any single acts of benevolence that deal only with present physical needs. Continuous effort, intelligently directed, is required. This ef-

fort may be made by a single charitable society, such as a Conference of the Society of St. Vincent de Paul, operating within a small circumscribed area. Or it may be carried on by a large, city-wide organization, known as the United Charities or the Associated Charities, employing a large force of expert visitors and other assistants. Each of these organizations, within its sphere, depends upon the help, financial and otherwise, of persons who approve of, and are interested in its work. This help, in these days, can be secured and retained only by the doing of intelligent work and the production of "results."

The indiscriminate giving of money, food, clothing and other necessities, to all who ask for them, regardless of their actual needs, may be "charity" in a certain sense; but in the long run it is more likely to prove demoralizing than beneficial. Moreover, charity in an organized social effort means more than the giving of money or its equivalents, and does not mean the creation of a class of dependents who become deprived of their self-reliance and their self-respect. Modern charity, while it relieves immediate needs as fully as it can, aims also to discover the underlying causes of the conditions it discovers, and seeks to remove them; endeavors to reestablish the unfortunate person or family, so that he or it may become self-sustaining, and to this end, it enlists the help of all agencies, private and public, that can be induced to assist.

The doing of the work along these lines requires, primarily, intelligent investigation of each case. To find out what is needed at the present moment requires some investigation; but to discover the causes of poverty and misfortune, and to devise remedies, require much more. These purposes presuppose sustained efforts, extending over a period of time, and no charitable organization that takes its work seriously should permit the results of such investigations to remain unrecorded, and known only to the original investigator.

Assuming that distress is present in a family and that an investigation has been made of the case, what are the purposes of making a record of the facts found? They may be briefly stated as follows:

1. To preserve, for reference, in the records of the organization, a memorial of the facts ascertained and of the relief given.

2. To economize the labor of subsequent investigators in dealing with the same family.

3. To serve as the basis of an annual or other periodic report to the supporters of the organization, thereby promoting further interest in the work.

4. To furnish confidential information to other charitable organizations dealing with the same family, in exchange for similar favors.

5. To furnish data for a study of the causes of dependency, with a view in their amendment or removal.

What are the difficulties that are experienced in making records of this character?

Among the first of these is inefficient investigation, which is directly connected with superficial methods. Now any relief that is based upon a defective investigation may not only be almost useless, but positively misleading. In order to make a satisfactory record, the investigator must know (1) what to look for and (2) how to record it.

To do this, is not so easy as it appears at first sight. Any intelligent person may be able to find out what a destitute family wants, and report back as to what material aid should be furnished at once. This sort of investigation is hardly worth recording. It does not deal with the problem at all. It furnishes no answer to many questions that must be answered, if the family is to be released from its state of dependency, such as:

Why is the family in a state of destitution?

How long has it been so?

Are the causes within the family, or external to it?

Do the conditions arise from sickness, loss of work, drunkenness?

What is the source of the information obtained? If from the family itself, has it been checked by independent testimony?

What public agencies can or should be invoked to remedy some of the conditions discovered?

Is the family a chronic or an "acute" case? Have other organizations been engaged upon it?

What private aid, outside of the organization itself, can be enlisted?

These and many other questions of detail should be investigated and answered, before a record is made, if the organization is to accomplish any really efficient work.

The next difficulty is in the making of a proper record. Only the essential facts should be placed in the record; and, again, it requires an experienced investigator to find out and record these, and no more. A record overburdened with useless and irrelevant details is only a time-waster and a cause of irritation to subsequent workers.

A small charitable organization may cause a perfect investigation to be made, and the visitor may make an ideal record of its results, and yet such record may be of trifling value compared with the labor involved in its production, because not utilized as it should be. This opens up the important subject of mutual coöperation between charitable organizations. The fullest benefit cannot be derived from a thorough investigation and complete record, unless coördinated with the like work being done by other charitable organizations in the community. Modern charity has found it necessary to centralize all possible information of this kind through a "clearing-house," that enables every organization to avail itself of the labors of all other contributory societies. Even if a dozen or more Conferences of St. Vincent de Paul in a large city should centralize their results through an agency established by the Particular Council, much would be left to be desired, and it would soon appear necessary to draw into closer relations with other large charitable organizations, for the exchange of confidential information. In a word, the best results may be attained by a single "clearing-house" that shall make promptly available to every society all pertinent information obtained by all other societies.

It can hardly be denied that these are the real difficulties in the making of records in relief work. This is hardly the place or the time to say anything about the "volunteer visitors" that

most of our Catholic societies are obliged to rely upon in doing their work; except to note that their investigations, however earnestly made and well intended, are not likely to be adequate for the purposes outlined above; and that any record based on such investigations must possess small value. It is, however, quite possible within a comparatively short time, to so qualify intelligent volunteer investigators that their work and their reports would have real value, if brought into relation with similar work in the community through the medium of the "clearing-house."

We now come to the objections to the making of records in relief work, that have been or may be urged. I do not say the "valid" objections, for the reason that I do not think there are any valid objections.

The general objection to record-making among those who do not understand its nature or its value is that it is "too much red-tape." A large hearted man or woman whose idea of charity is to furnish a bushel-basket of groceries or a five-dollar bill to a family in need, can see no use in badgering the family with intimate and impertinent questions. This is correct, of course, if that is all that is to be done for the family. If this contribution restores the family to economic independence and removes all its ills, the modern "good Samaritan" speaks the truth. But why elaborate?

Even better informed persons complain that the necessary investigation humiliates the dependent family. A doctor has to be told many things that the patient does not like to reveal, if a correct diagnosis is desired, and an effective remedy is to be administered. Clients are often urged to tell their lawyers the unpleasant facts, if they wish to be correctly advised. The objectors also forget that the relation of the facts cannot be so disagreeable as the conditions are, and that persons accustomed to living under bad conditions are not so sensitive to them as is sometimes supposed.

Others urge that the making of such a record may prove embarrassing to the subject at some future time. This objection assumes that the record so made is a *public* record, which it

is not. Such records are of a confidential nature, for the use only of those who are engaged in the business of affording aid to dependents; and the chances are negligible that they will ever be brought forth to shame or embarrass any worthy persons who have succeeded in repairing their broken fortunes.

Another objection commonly urged, is that the time and expense involved in making such records is out of all proportion to their benefit, and that such time and money had better be expended in relief work. The objection is serious only in its consequences. It is sufficiently plausible to influence some societies to refrain from making a proper investigation and record, or any record, of the cases to which aid is furnished. It also encourages many reluctant givers to withhold their contributions because (they say) the society expends too great a proportion of its available funds in visitatorial and clerical work. The truth is that organized charity as heretofore defined would be impossible without this kind of work. A small shopkeeper may risk the success of his business by keeping the most primitive record of his transactions; but such a method would spell disaster for any large business. The tried and approved methods of large business must be applied to charitable work that is done on a large scale or it cannot succeed; and our Catholic charity organizations will not attain their full measure of success until they adopt these methods in their organizations, and make them highly efficient by close coöperation with all other charitable organizations in their communities.

The objection that in Catholic relief work competent investigators are scarce or difficult to obtain, is not an objection against record-making, but a complaint against our inefficient methods. In the same category belongs the objection that the investigation and record made by volunteer workers are of little value, because of their inexperience; as also the further objections that records are comparatively worthless except to the society keeping them, unless their results are centralized and made available to all organizations doing similar work.

To make such objections as these is to indict our own inefficiency. They are all easily and satisfactorily answerable

by an intelligent person who has made even a superficial study of modern charity methods.

To concede the value of expert investigation and record-making does not imply a whole-hearted approval of every feature of the so-called "social service" program. The training of the "social worker" nowadays has become an over-developed science, and there is a marked tendency among them "to magnify their office." The real spirit of Christian charity is often likely to be lost or overlooked in the training and labors of social workers, especially as social service is now raised to the dignity of a learned profession by the curriculum of studies offered by many of our prominent universities. Nevertheless, this is no reason why we should not grasp and hold fast to that which is good in their methods.

Assuming then, that for a time at least, our Catholic charities must do their work through the medium of volunteers, who are largely inexperienced and untrained as charitable visitors, it is our duty to abandon futile and unsubstantial objections to modern methods, and to use these as far as we can. It is possible to improve largely the efficiency of our workers, both as investigators and makers of records, by a very elementary course of study which may "be taken at home;" our societies should, in every community, centralize the results of their relations, as among themselves, and finally should enter into closer relations with all other societies in the community that are doing similar work, so that all may have the advantage of a single and central clearing-house. If this be done, while some difficulties in record-making may still remain, all objections to it will completely vanish.

DISCUSSION.

MR. CHARLES J. TOBIN: I shall single out for general discussion just a few of the points set forth in the papers just read.

I agree with Mr. Mooney in favoring a standard form of investigation for the dependent family. It is only in proportion as we do standardize inquiry that we begin to get the understanding of the social causes of dependency, and to determine as well the personal responsibility in it. Surely our own experience and the experience of

others which is available enable us now to cover practically every technical process that causes dependency. We are securing much of the social legislation which is necessary, if we are to deal with poverty at its sources. Undoubtedly, we are well advanced on the way towards standardization of inquiry. I would like to see a comparative study made of the methods of investigation now followed in our relief work. I myself have had no opportunity at any time in the past to make such a study. In all probability the discussion today will develop much information in respect to them.

I agree with Mr. Galbally in his advocacy of the family budget. It has definite value not only for the family that is assisted, but also for the friendly visitor. I am a member of the Child Welfare Commission of Albany, New York. Our forms compel the recipient of money to keep a record of expenditures of whatsoever kind. We give an order on the treasurer who issues a check. The check is cashed by recipients who spend the money without supervision at the time. Our secretary calls on the family each month and discusses the expenditures after the fact. I strongly believe that a well developed budget system would be an element of great strength in our work. I do not know how far that system is now followed. I hope that the discussion may bring to me the information that I need.

I cordially endorse much that is contained in Miss McHugh's paper. At the risk of tiring you I repeat some of the points that she made simply in order to add emphasis to them. The friendly visitor must subordinate the record form to the needs of the individual. The single justification of records is to improve the service of the poor and to make it possible to know results. Indirectly records have the greatest value in revealing social causes of poverty. Accumulated wisdom and experience are lost if no records are kept. It is the poor and not the friends of the poor who are most harmed when this occurs.

Finally, records have a value in promoting efficiency of other organizations by means of effective exchange.

MISS MARY J. CHUTE: I wish to ask Mr. Galbally a question as to what is to be done in the case of a lazy drunkard who could support his family but will not, even when its members are in acute distress. Should such an offender be put into an institution or the workhouse where he might under compulsion earn money that could be turned over to his family?

MR GALBALLY: The law should be invoked at once to punish a father of that kind if other means of reforming him have failed. Of course, relatives ought to be appealed to first to support the family in question. In many States the law requires this. If there are no relatives able

to do so then, of course, the family enters into the general class of dependents and it must be dealt with in all tenderness accordingly.

MR. M. P. MOONEY: We deal with that problem simply and effectively in Ohio. The investigator goes before the Juvenile Court and has the husband cited. If the case warrants it he is sent to the workhouse where he earns forty cents a day. These earnings go back to the family through the Juvenile Court. Our judge of the Juvenile Court finds it possible frequently to bring a man to his senses and to restore him to usefulness.

MRS. W. J. O'TOOLE: In the city of St. Paul, the Humane Society reports cases of this kind to the Juvenile Court. The judge orders the father to pay a certain amount of his wages weekly to the probation officer through whom it reaches the family. The failure of the father to obey this order is contempt of court and he is dealt with accordingly.

MR. M. J. WALSH: I concur heartily with the views of the speakers who set forth the need of investigating causes of poverty among the families with which we deal. What I have in mind is a transition through lack of foresight from the level of comfort to that of dependency. Husbands, who when they could do so, fail to take out life insurance, expose wives and children to poverty if the death of the breadwinner intervene. Those causes of poverty which start in a class which is not poor and is not dealt with by relief agencies, offer a problem that is worth considering. We get the victims of such situations too late.

MR. PATRICK MALLON: I believe that we should be able to take care of our own poor. While I speak now as an active member of the St. Vincent de Paul Society, what I have to say might be applied to any or all of our relief agencies. I do not favor partnership with any charity organization society. Unfortunately, we are compelled to take such steps sometimes. I do not see why we Catholics cannot take care of our own poor. The spirit and methods of our work are unlike those of any charity organization society. We should not lose from sight the fact that to a great extent we know our poor. Our pastors know them. To the extent to which we do know them there is no reason for calling upon the confidential exchange to get information. Sometimes this step is necessary but I do not understand why we have to call upon a charity organization society at all. I hope that the day will never come when their representatives will be on equal footing with ours in the homes of the Catholic poor.

MR. M. P. MOONEY: (Answering a question.) The St. Vincent de Paul Society uses the confidential exchange. Our Director of Catholic Charities who is here present will pay high compliment to the Associated

Charities in Cleveland. We know no way of circumventing fraud except by that kind of coöperation. The poor in our large cities are not known as well to us as we sometimes imagine. Many of them move from one part of the city to another. They change their names. The condition is quite unlike the small town where everyone can be known.

MR. JAMES F. BOYLE: During my experience in the St. Vincent de Paul Society I have never been able to get away from the conviction that our work is primarily spiritual. We Vincentians do not consider exact statements of pounds and ounces of food as of paramount importance. We are volunteer workers. We enter the Society without training and we grow in experience and improve in judgment as we serve the poor. We are practical, not theoretical. We are not sent to do work for others nor do we send others to do work for us. We see work to be done and we do it. We carry with us always the moral and spiritual purpose. Our members are men who to a great extent are busy in their own walks of life during the day. We give our evenings to the work of the Society and the service of the poor.

When we go among the poor we face an elementary fact. The poor are in distress. The question of remote cause remains secondary. Our main purpose is to relieve and comfort them, independently of records. I am convinced that our records in the Society are adequate to our purpose in working among the poor. We enter into a direct, sustained, personal relationship with the families that we befriend. If these are negligent in fulfilling their religious duties we try to correct that condition in a gentle but effective way. Records remain secondary for us. I believe it important to keep this clearly in mind in our discussion.

MR. JOHN GUILFOYLE: The lines followed by the Associated Charities generally and those followed by the St. Vincent de Paul Society are far apart. I believe that our relations to the poor are those of friend in the truest sense of the term. The spirit of charity must govern our work. For my part I am willing to exchange information about particular cases, but our relations with our poor are confidential. Families that we relieve today may never need relief again. I do not like to place them on any list of paupers.

I believe that one of our own members who has been working among the poor for fifteen or twenty years is as well qualified to investigate and report as a paid worker who has just begun his career. I regret the tendency to exalt the paid worker nowadays at the expense of volunteers, such as our own members who have grown gray in the service of the poor. I am not unwilling to learn from the methods of organized charity. But if we incorporate those new ideas fully into our work, I believe that the spirit of charity will depart.

MISS MARY TINNEY: If we were able to take care of our own poor we might assume full responsibility for them as has been suggested. But we do not take care of our own poor and we cannot. Out of eight thousand cases dealt with by the Charity Organization Society of New York last year, five thousand were Catholics for whom we did not provide. It may be that we could not care for them but as a matter of fact we did not. If it was possible to do so let us take the blame. If it was not possible for us to do so, let us admit the fact and shape our policies accordingly.

MISS TERESA R. O'DONOHUE: In my long experience in New York I have found that many Catholics will appeal to the charity organization society whether or not they appeal to the St. Vincent de Paul Society. Records help to prevent duplication. I believe that they are necessary. While I hold that we must have paid workers, I yield to no one in my admiration of the work done by volunteers. I have been a volunteer worker for nineteen years. Sometimes the poor will be much more open in their manner and responsive to suggestion when dealing with the volunteer worker than when dealing with a paid worker. A poor woman whom I once visited said to me, "If you are a paid worker and have come here to find out my business, there is the door." I answered, "I have come from my own home to be your friend." She said, "There is the only chair that I have, take it and we will have a cup of tea."

The Vincentians have done wonderful work and they are still doing wonderful work. They must, however, have auxiliary organizations wherever there is a Conference. Where there is no such auxiliary a parish visitor is essential. Men know nothing about housekeeping. Relief work is largely a problem of housekeeping. There are many emergencies in the lives of the poor that must be dealt with on the instant, without waiting some days for a meeting and for a report on the case. Our children's court committee expended \$2,500 in cases of that kind in the past nine months. We report all such cases to the Association of Catholic Charities and give an account of what we have done. We then ask the Association to take up all further detailed care of the case. We need paid workers. We need parish visitors. We need the Vincentians. We need the Ladies' Auxiliaries. We need social centres whether in parish halls or schools or elsewhere. We need girls' clubs and boys' clubs without number. Our great problem is to work out the relations among all of these and to secure prompt and thorough coöperation.

MR. JOHN REA: We have in many parishes in Philadelphia a Dorcas Society. We have also Ladies' Auxiliaries and the Ladies of Charity.

These organizations coöperate actively among themselves. They coöperate also with the Sisterhoods engaging in social work. This enables us to deal effectively with practically all types of cases. Complaint is sometimes made about our lack of coöperation with non-Catholic organizations. The priests in every parish know and visit every Catholic family. The members in our Conference are drawn from every walk of life represented in the parish. Now I believe that the parish priest and the records of the parish visits among all classes, and an active Conference of the St. Vincent de Paul together with the women's organizations give us an equipment that is adequate to every purpose of relief. We have sodalities, Christian Doctrine societies, the Holy Name society, juvenile and adult temperance societies. In Philadelphia all of these organizations work together in perfect adjustment in dealing with dependent families. We turn over to each organization the problems which concern it. We are called upon merely to utilize the resources at hand in doing our work among the poor.

MRS. J. J. DORGAN: We have no Conference of the St. Vincent de Paul Society in Davenport. Catholic charity work there is carried on entirely by the Christ Child Society. We were instrumental in organizing the confidential exchange. We have eliminated grafters and have saved money. By means of it we have discovered cases of poverty among Catholics whom we did not know and whom our clergy did not know.

All of our information is regarded as confidential. No one but the head of an organization may have access to it. We have been so pleased with the work of the confidential exchange that we went before the Poor Board and asked that the management be taken over by it. This has been done. A paid secretary is furnished and all other expenses of operation are assumed by the Board. I am very much in favor of coöperation among all the charity organizations of the city. This enables us to find our own cases and take care of them and we do it.

MR. JAMES F. KENNEDY: One of the first things that I learned on entering the St. Vincent de Paul Society twenty years ago was how to investigate the status of a family and to make an intelligent report on its needs. There can be no question as to the necessity of reports. The determination of a standard of adequate relief is extremely difficult. It is essential to have some standard, particularly in the administration of much relief such as mothers' pensions. Furthermore our private charities should make adequate provision for the needs of every member of any dependent family with which they deal. I do not believe that the paid worker will eclipse the volunteer. I

surely hope that that will never occur. In Chicago we are in cordial relation with secular relief societies. We exchange reports on individual cases but we go no farther. Our secular agencies are doing very effective work. I do not believe it necessary to register our Catholic poor in any public bureau. We hold faithfully to the policy of our Society and to the fundamental religious aspects of its spirit and work. Civic and secular relief organizations are purely utilitarian. They do excellent work within the limits of their aims. The Hebrews take an attitude largely like our own in Chicago, and I believe in New York City. I believe that the same may be said of the Gerry Society. I am strongly in favor of doing everything to make our work effective and to surrender at no time the spiritual purpose that governs it.

REV. EDWARD F. GARESCHÉ, S.J.: It is almost startling at times to observe the extent to which we can remain ignorant of the charitable work of other Catholic organizations about us. One finds sometimes that charitable organizations working in the same parish are almost unknown to one another. There is clearly not enough intercommunication between our Catholic workers; and it is difficult for the pastors themselves to get in touch with the people of the parish. We need more coördination, and we need a very much greater number of workers. There is in one of our large cities a parish that numbers some thirteen hundred Catholic families. A great number of these families live in tenements, and are very difficult of access, so that the pastors could never get in touch with all of them. It was, therefore, proposed that the Sodalities should be called on to help the pastors to welcome newcomers and to keep in touch with the parishioners. The parish was divided into eighteen districts. Blueprint maps were made showing the limits of the districts, and six men were chosen from the Married Men's Sodality, six from the Young Men's Sodality, and six from the Association of St. Vincent de Paul. Each of these men was made a captain of a district, and each associated with himself men and women from the other Sodalities as aids. They first made a careful parish census, and they keep this up to date by monthly corrections. They welcome newcomers, look after poor children, notify the priest of any special needs for his spiritual attention, and in addition act as auxiliaries to the pastor in promoting the welfare of the parish. It is astonishing the success they have met with during the last two years. A number of fallen-away Catholics have been brought back to their duties, a great deal of relief work has been done for the St. Vincent de Paul Society, and the pastors always have an accurate knowledge of the condition of his parish. This instance illustrates the need of interesting a greater number of workers to care for our parish welfare, and of coördinating our parish activities more thoroughly. Sodalities and parish Conferences ought to keep this homely

saying in mind, "It is far better to get ten men to work than to do the work of ten men oneself."

MR. H. SOMERVILLE, TORONTO: Unless we can show that investigation and record keeping does something more than expose fraud and prevent duplication, its case has not been made out. I have known poor families to refuse to receive relief rather than answer the questions put to them. Poverty does not rob a man of his right to privacy. Records are kept by human beings, not by angels. Unless one can show that record keeping and inquisition really serve in putting a family on its feet and make it self-respecting, it fails of its purpose. This has not been shown as far as I know the situation.

MR. M. P. MOONEY: I cannot believe that the work of the St. Vincent de Paul Society is any less acceptable to God because it is done efficiently. There is just as much, I should say more, spiritual advantage derived from doing our work well than from doing it badly. Some of those who find fault with what is said in favor of investigation and records argue against abuses which are but exceptional, or against predictions which are gratuitous. It is, of course, the purpose of investigation to discover first of all the resources within the family itself, then resources among relatives. In as far as real dependency is found, its causes are looked for. The primary purpose of records is to bring back to the Society an intelligent account of the case. Only in the light of such an account can the Society rehabilitate the family. I am glad to learn from any source whatsoever. The experience of paid workers in secular charities is just as valuable in teaching me as the experience of volunteer workers in Catholic charities. I commend to those who have heard this discussion, a little pamphlet called by its author, Amelia Sears, *The Charity Book for Beginners*. It is an admirable discussion of the problems with which we have been occupied today. I am not at all disposed to despair of the happiest kind of union between Christian Charity and efficiency.

MR. EDWARD J. GALBALLY: Some speakers have expressed a fear that volunteer workers will be driven out of the field of charity by paid workers. Now the best argument is the fact argument. I know the Catholic charities in a certain large city. In 1904 they engaged a paid friendly visitor. During that year the St. Vincent de Paul Society relieved six hundred and seventy-seven cases and expended \$7,860.00. In 1915, eleven years after they engaged the secretary, they increased their expenditures to \$58,691.00 and relieved two thousand one hundred and twenty-five cases. These figures are taken from the records. Many gloomy predictions were made and much criticism was expressed when that paid worker was secured. It is well that they have been forgotten in the light of facts.

Another word. The St. Vincent de Paul Conference is, in a sense, a trustee of the parish. It administers the funds of the parish to the poor. Without wishing to diminish in any manner the authority of the St. Vincent de Paul Manual, or the spiritual motive which it exalts, is not the Conference obliged to find the best, the most efficient method of distributing relief and to adopt it? I believe that this point of view is worth considering.

Adjourned.

COMMITTEE ON FAMILIES.

Second Meeting.

Tuesday, September 19, 1916, 9:30 A. M.

MR. M. D. IMHOFF, *Chairman.*

After the meeting was called to order the Chairman read the following paper:

PERSONAL SERVICE IN RELIEF WORK.

In my rather limited experience with charity I find that we Catholics are beginning to follow the so called charity worker more than we ought. We are beginning to drift away from the methods which have been in vogue these centuries, that of personal service.

The charity I refer to is mostly made up of paid workers and specialists. They have associations and societies, which are not charitable organizations though the members perform works of charity. The members are the contributors and two or more paid workers, who perform the work, not in a spirit of self-sacrifice, but for a salary; a "friendly visitor" makes so many calls a day, over a specified district. The housekeeper and others, whatever their titles may be, work along the same lines; nothing is done for God's sake. There are so many different organizations, each with its own special kind of work, that often several agents visit the same house, whereas if the person going into this home was rendering real personal service, as I intend to illustrate further on, in some cases the representative of one,

or at the most two organizations could do all. Charity in the Church has always been personal volunteer service; it is due to this fact that we often hear it said that Catholic money does more than any other, but we are beginning to follow those outside the Church in engaging paid workers which are an absolute necessity, but with the paid worker there came a tendency to unload a lot of work on him or her which could and should be done by the volunteer charity worker.

Now do not think I intend to say that we do not need paid workers for we surely do. There are many things which the volunteer cannot do and every Catholic organization should have one or more. My purpose is to insist that every Catholic active in charity should feel that everything that we do, we do to Our Lord Himself.

Personal service is the simplest and most inexpensive part of charity and is within the power of all. A blind man can carry a cripple, a deaf mute can lead the blind, a child can run errands for the aged and so on. The great trouble nowadays is, we have too many in our charity organizations who would rather give a few dollars a year and let someone else do the work than to do it themselves, although they have ample time.

We know that in every home in which we are called or go to aid, there is someone missing, or else it is not normal. Every normal family consists of a father and mother; now if either of them is missing or deficient, there is work for us.

Now to give all the personal service we ought, does not mean to limit our visits to the once a week routine visit prescribed by our rules, but so often that the family you visit becomes as near and dear to you as your own; then you will know their wants and can give them adequate relief. Then if your funds run low make it known that you need money and you will get it. We heard last night from a good Father how he succeeded in getting all he wanted by making it known. Don't you do all you can for your own welfare? Then don't you suppose God Who is infinitely rich will do something for Himself, and when you see Christ in the person of the poor and ask him for help is he not helping Himself? Do this and you can give

adequate relief and if you give adequate relief there will be no occasion for other agencies to help; there will be no necessity of reporting to a confidential exchange.

The ordinary work of the father is to supply the inmates of the home with food, clothing and shelter and to assist the mother in rearing and educating the children. The mother's place is the home, to keep it clean, prepare the food and bring up the children. My idea of perfect charity work is to have an organization of men work together with an organization of women. Then when we find a home where the father is missing or unable, or is there and not fulfilling his duty, the men step in and provide, as the father would were he there, or make him provide if he is capable and does not.

If the mother is sick, lazy, or a poor or indifferent housekeeper, it is the duty of our women to take a hand and help and show her how. You can go into a house and talk to a woman who has never learned to keep house, with but limited good results. But if you go in and help her, show her daily for a while, you will note the difference. Do not many organizations of women waste effort? If the members spend a lot of time and energy arranging card parties, entertainments, etc., to get funds with which to pay a housekeeper or nurse to look after the families under the care of this society, she will visit only one house at a time, and visit each family at the very most a few moments a day. If there are many families, she does not get to each one every day. Now suppose these good women of the society take it upon themselves to do this work. Mrs. A, B, C and a few others, undertake to assist one family and so arrange a schedule that each will visit a family one day a week. The lady whose turn it is to visit will arrive at the home prepared to work, after the father has left home. She helps to prepare the children for school and shows the mother if it is a case of lax housekeeping, how and what to do. Many women do not know what a neat, clean house it. Girls who are not trained at home may take all the courses of Domestic Science available if you will, in schools or settlements, but they will never be housekeepers when they must use the equipment which the ordinary mechanics' or laborers' families can afford.

A girl can perhaps bake good bread or cook a fair meal in the settlements, but where she must get along without their conveniences very often she is helpless. But show her that fairly good results can be had even without elaborate equipment and she will soon succeed. If a visitor sees that the equipment is faulty, she will have it fixed. If a woman learns that she can do things with the equipment in the house, she will soon learn. Above all, she must learn how to cook! A cook once told me that the frying pan was the curse of America; it is responsible for more waste and sickness than is usually known. Take away the frying pan and the can opener from many homes and the inmates would starve. I have heard it said that many a man who is a drunkard became so through improperly prepared meals at home. I do not want to defend the men and place the blame for drunken fathers on the women, but I do know that the way to a man's heart is through his stomach; for I have had to look after the food of as high as over 1400 men at one time and I know that when the food was good and properly prepared, we got more work and better work and had less sickness than when it was otherwise. One of the great problems in the homes of the poor is that of food. It can be mastered only by constant personal supervision. Ordinarily a woman can clean up her house and do the regular work in a half day, if there is no sickness. Thereafter one should teach her and help her sew. This is much better than to give the family old clothing or articles made by the sewing circle. Instead of having one-half dozen of sewing machines in one place for occasional use, why not place one in the home and after the mother has acquired the habit of sewing, let her have the machine. It will prove one of the best possible investments.

Then if there is a girl in the family that is going wrong, only the personal service of a good woman can accomplish anything. The time to get after such a girl is before she begins to go wrong. Very few girls become bad from well regulated and ordinary families. Young people must have some pleasure or recreation. If we do not provide it for the poor, they will find it themselves and also too many times for their own

ruin. The pleasure and recreation I refer to now are those of the home. Children should be taught to love the home. Going out for a good time should be an exception. I mean by that they should be taught that there are other ways of enjoying themselves than going out every night and Sunday.

Just one more word. Do not visit your poor in an auto, "dressed in your best." Christ did not go about in a chariot, nor did St. Elizabeth drive to the poor in a four horse coach. If you go to work, take a house dress with you and leave your jewelry at home. You will be more comfortable and can do more, besides you will not run the risk of tempting some one in the house to steal. Should the mother be sick there is additional work to be done that only a woman can do. Here another field looms up, not only among our really poor but also among many of our average families. When a little stranger arrives, they can hardly afford to pay for a trained nurse and have no relatives to help. A daily visit to such a home for the first ten days will prevent much poverty, sickness or even death. You often hear a mother say that her ailment is due to the fact that such and such times she got up too soon, but she had to. Perhaps the next time she will die, and the children, besides losing their mother's love and care, will not be properly trained.

Men, I fear, do not realize how much they ought to do. I will first take up the case of a widow or an absent husband. She of course should always be visited by two men or by a man and wife. If there is no father in the house, the Vincentian (I will hereafter refer to the visitor in that term, as the St. Vincent de Paul Society is practically the only man's organization in this field) must be the father in that home. He supplies the food, clothing and shelter for the family; he treats it as his own home. If there is a boy old enough to work, he finds out the boy's inclination to a certain kind of work and if it is a good trade, he helps the boy get a place. He has a talk with the employer and asks to be informed as to the boy's behavior and the progress he is making; if the boy prefers a trade which does not pay well or which on account of family history might be detrimental to his health, he advises him to keep away from

it, but in all cases—to learn a trade. There is an old German proverb “*Handwerk hat ein Goldenen Boden.*”

He will take the boy to confession often, until he acquires the habit of receiving the sacraments frequently; all the sooner if you say “Come on, John, we will go to confession” than if you say, “You had better go.” Give him books to read or designate those he should draw from the Public Library, see that his companions are not of the street corner, for we know their next step is the saloon and from there to all bad places. There may be a small boy who has a hard time with his school work. One half hour every evening, helping him with his home work, will do wonders for him.

The Vincentian can be very useful around the house. When we decide to move a family, we often think that we do our duty when we pay for a moving van, but what a burden do we not lift from the poor woman's shoulders, if we help her to get everything together the night before, and after she has moved, help her straighten out, lay the carpet, put up the stove, hang the pictures, set the beds, etc. We send a load of wood to her and think we are through when we pay for it. Why not go over and carry it in and pile it up, saw and split it if necessary? Three or four men can do this in an evening easily. We send her some coal, but do we always ask if there is a proper bin for it? It can easily be constructed in a short time. All landlords do not furnish screens, a few men can easily and cheaply make a few.

If the father is sick at home there is additional work to be done. We should visit him every evening and thus relieve the overworked mother. If necessary two men can stay all night with him. In an organization of fourteen, the average of our Conferences, it would only mean one night a week for each pair. I have seen it done and it worked well. Remember visiting the sick does not mean to run in for a few moments only to say “Hello” or to send a bouquet or some fruit.

Another form of personal service which is bound to bring good results, is to go into a home and recite the Rosary with the family. If the father is well but the income too small,

help him get a better job, help him prepare himself for a more remunerative position.

If the father is a drunkard, we have a very hard problem before us, but personal service, constant supervision will diminish the evil. This is a subject by itself and cannot be covered here. I will only mention one and in my opinion the first and most important course to pursue; pray for your drunken friend and try and have him approach the sacraments with you frequently.

We are not following our founder as closely as we should. The first thing Ozanam did after the Society was organized was to gather an armful of wood and take it to a poor family. He did not run around soliciting funds from his friends, and hire some one to take it there, but took it there himself. Of course in our cities at the present time I would not advocate this method of furnishing fuel, but he showed the principle of personal service. We do not have to go back that far, nor across the ocean for an example; for up to a short time ago we had a living example of personal service in all that the words imply right in our midst. It was not the sums he expended in charity, but the time and labor he gave to charity that made our late beloved President Thomas Mulry known from coast to coast as "America's greatest Catholic layman."

Many of the things mentioned in this paper might seem hard, but if we do not want to make sacrifices, we have no business dabbling in charity. If you think it will deprive you of some of your pleasure or social obligations, think of our Lord, of all he did for us. His entire life was one constant act of charity. We poor mortals can at most expect by His Divine grace to follow feebly at a distance. Our whole Church History is full of personal service. A few instances will suffice. I will quote from Montalambert, "St. Elizabeth knew that nothing strengthens a feeling of charity more than to penetrate into all that is positive and material in human misery. She sought out the huts most distant from her castle, which were often repulsive through filth and bad air, yet she entered these haunts of poverty in a manner at once full of devotion and familiarity. She herself carried to them what she thought would be necessary

for them. She consoled them more by her sweet and affectionate words than by her generous gifts. Poor women in childbed were particularly the objects of her compassion. With deep interest she inquired even into the most trifling details of their manner of living, and carefully examined clothes and bed covering that she might know what would be most suitable to relieve their wants."

What did St. Vincent de Paul do when he took the convict's place in the galley? You know the answer as well as I. If we look upon the poor as being Christ Himself, as Ozanam did, as he tells us in our Manuel we should do, do as all the saints did, it will not be nearly so hard for us. You may say that if we do so much of this work ourselves we cannot take care of as many families as we do now. I believe it is much better to take care of only a few families and do it right and help them save their immortal souls, than to fuss around with a lot of families and not do any good to any of them. Besides, St. Jerome said, that God does not expect anyone to do more than he can; He will always give us the grace to do what we should, if we only ask for it.

Another great advantage of personal service is that you get at the bottom of the cause. Many cases of poverty exist, due to industrial conditions and faulty laws or laws not enforced.

The Vincentians should also be active in endeavoring to get the right laws on our statute books and see that they are enforced. This is the best kind of personal service, namely prevention. I believe it was St. Augustine who said, "Thou givest bread to the hungry, better were it that none hungered."

Although the rule of the St. Vincent de Paul Society prohibits political discussions in our meetings, I believe it is the duty of every Vincentian to canvass his neighborhood and get out the stay-at-home vote on election day. Get the good men into office and we will obtain good laws and have those on the statute book enforced.

We often hear organizations complain of lack of funds. If we will give all the personal service we ought to and perform our work with the same spirit that St. Vincent de Paul or St.

Elizabeth did, or all the saints; that is, if we see Christ in the person of the poor and trust in Our Heavenly Father, we will have ample funds. "He is (as our late Spiritual Director in Milwaukee, the Rev. Anthony Adams, O.M.Cap., said) our treasurer. Depend on Him and He will see to it that we will get what we need."

Only personal service will stop the leakage, in our ranks. For in spite of the conversions and the increase in membership in Church, we know there is a tremendous leakage with us. I fear too many of us know and feel that the Catholic Church will last for all time and therefore fail to do our full share to prevent the leakage.

We are told in our rules that the greatest foe of charity is envy. You who have been in this work a long time have undoubtedly seen the efforts of this evil. Our charity workers do not always realize that besides being charitable to the poor we should also be charitable to one another engaged in the work. On the other hand some organizations have gone to the other extreme and have developed into a sort of mutual admiration society. Bear with each other's faults but never praise a fellow member for what he has done. If you get right down to facts he or she did it, not for the poor person, but for our Lord. He who performs works of charity is only an instrument in the hands of God, Who in His infinite mercy has given us the grace to do these things. He who made the shifting sand keep the mighty ocean within bounds, often uses the most insignificant to do mighty deeds!

THE PRACTICAL RESPONSIBILITY OF PARENTS FOR THE EDUCATION, HEALTH AND FAITH OF CHILDREN.

MR. JOHN REA, *St. Vincent de Paul Society, Philadelphia.*

The responsibilities of parents to their children are briefly but clearly set forth in our catechisms. A Catholic writer states

them succinctly as follows. "By the law of nature parents are strictly bound to care for their children. This obligation is by no means fulfilled by providing for the child's physical welfare. Entrusted by the Almighty Creator to the guardianship of a father and mother, the child is no mere entity of time, capable of mental and physical development within certain limits, but a being truly made to the image of God. He is an immortal soul. This essentially differentiating him from the brute beast; his destiny reaches far beyond the narrow bounds of time and space. He comes from the hand of God; he must after the period of his earthly existence, go back to God, to live through an eternity of happiness or pain. The choice between good and evil is within the power of his free will, coöperating with the grace of God, but the line of his choice is deeply influenced by his earthly environment and training. In the intention of the Church, every home should therefore be a sanctuary, and every father and mother a minister of grace, turning the unfolding mind of the child to thoughts of its eternal destiny."

Catholic parents, worthy of the name, know that an account of the care they bestow on their children will be exacted before God. They are bound in conscience not to delegate any part of their duty or authority to anyone unable or unwilling to watch over the spiritual, as well as the physical and mental welfare of their offspring.

It has been truly said that there are parents who send their children to school and expect the school to do everything for the education of the child while they do nothing. They expect the incorrigible child to be made obedient, the lazy one, industrious, the careless one, pious, the untidy one, clean, while they sit idly by as spectators of the process. It is not too much to say that the school will be what the home makes it, that the child will profit by his attendance at school in direct ratio as the parent coöperates with the work of the teacher. The home is the first school, the father or mother is the first teacher of the child, its natural instructor. This is the ordinance established by God; the parent is the primary, the divinely constituted teacher of the child. The teacher in the school is only the representative

of the parent, where the latter has not the time or ability to instruct the child. The home then, is the child's first school, a school which is God's own creation. The school is the institution of man, established to supplement, but not to supplant the school of the home. The responsibility of parents for the education of their children does not cease when they are sent to school. The parent must remember that the teacher is his substitute whom he must help in every way possible. Can you expect religious education to do much for a child if the home influences are not what they should be? If parents are not regular attendants at Mass, if they neglect prayer, if they do not frequent the sacraments, if they are addicted to drink, if their language is scandalous, can they expect the school to make their children good, pious Catholics and sober and industrious men and women? The influence of the home is the first and the strongest influence felt by the child from infancy to school age in those most impressionable years, and when it goes to school the influence of the home is still paramount.

We have in Philadelphia in connection with the special works promoted by the Society of St. Vincent de Paul, peculiar opportunities of discovering in the homes of the poor where religion is neglected. I refer to the Summer Outings of Poor Children and the work of the Committee on Prevention and After-Care. The former deals with the children, boys and girls, between the ages of six and eleven; the latter, with boys from nine to sixteen or eighteen years old, and in some special cases the boys are detained until twenty-one.

Every summer from June to September we entertain at the Summer Home nearly two thousand children. The capacity of the place is two hundred. The little charges are in the care of the Sisters and a resident Chaplain. I have made special inquiry for the purpose of this paper, regarding the religious training found among these juvenile guests of the Society. Each child is a sample of the home to which it belongs. The vast majority of them attend the parochial schools and are taught by the Sisters. Most of them go to Holy Communion monthly, many go weekly, and not a few are daily communicants. Yet

we find that at least ten per cent are poorly grounded in their religion, and some are found who, having made their First Holy Communion, had never been to their duty afterwards. Investigation discovers that where such bad conditions exist it is a sure index of spiritual desolation in the home. This unhappy discovery being made, the attention of the Conference in the parish in which such children reside is directed to the home, and efforts are made to repair, as far as possible, the defect found by lack of parental care and good example. This neglect of the sacraments prevails most we find among the Italian children. Where the parents are lukewarm the children become negligent.

The official probation officer connected with the Archdiocese of Philadelphia, whose duty it is to investigate home conditions from which boys are sent to the Catholic Protectory, imparts helpful information. He is diligent and observing. To the lack of parental control he attributes most of the reasons which send boys to reformatories. Mixed marriages, intemperance on the part of parents, environment, including the home and neighborhood, and the death of either parent, where the survivor is a breadwinner, are the principle causes that send boys and girls into our homes and often to reformatories. Truancy from school is often the initial step in the road of crime. In some parishes the Sisters notify the Conference of this truancy and prompt steps are taken to stop it. This is preventive work of the best character. Congestion in the home often leads to moral degeneracy, and the probation officer referred to, recommends segregation in homes and protectories where boys of all types and grades of degeneracy are confined.

Here a word might fittingly be said regarding the health of the children, the physical and moral health of the family. A Catholic doctor of more than national fame whom I have consulted on this head, recommends for every Catholic family, rich or poor, a regular medical director. For a small fee, he says, a conscientious doctor would visit the family each week and safeguard the health, payment being made for prevention rather than for cure. In these days of new fangled ideas regarding "hygiene," birth-control and a score of other health matters

that puzzle and beset youth, the family doctor of the proper kind would prove a boon and a blessing. The wisdom and wholesomeness of this recommendation are patent to us all. Compliance and practice of religion will do the rest.

In the matter of Christian Education the Catholic child in the cities and large towns has many blessed advantages. In the parochial school and high schools knowledge is usefully blended with religion. The Sisters and Brothers take care that their precious charges are grounded in their religion. Nor does the religious training detract in any way from secular instruction. The contrary is evident at examinations all over the country.

These then, imperfectly stated, are some of the more prominent problems which today confront the Church, the parent and the Catholic laity in all lands. The work that presents itself is the salvation of souls, and therefore it is God's work. Need we despair of success when He seconds our efforts? Surely not. But what is especially wanted to insure success is coöperation. This was the watchword of the great meetings held recently in New York. From those gatherings went forth a new resolve on behalf of faith and country. Coöperation alone can insure success. Where the Church leads, let us cheerfully follow, with religion as our shield and God for our Guide.

We, the Catholic laity, in our own way and by intelligent coöperation, perform miracles of grace and mercy not only by relieving, as far as possible, the distress of our suffering brethren, but also by throwing around the poor and the lowly, around the wayward youth of both sexes, those guiding and protecting influences that, under God, bring hope and comfort and spiritual light into the lives and homes that are darkened by the clouds of adversity.

DISCUSSION.

MRS. HENRY B. CLARK: In the South many Catholic children attend schools wherein they have no opportunity to be instructed in their faith. This occurs in spite of great effort. When parents are ignorant of their responsibilities towards children of this kind, and when our well-to-do Catholics are indifferent to the whole problem, we face a difficult situation. On the whole it is not money that we lack so much as the impulse to personal service.

In Jacksonville we anticipate the problem by visiting the homes sometime before the opening of school. The Christ Child Society undertakes to supply necessary clothing and school books. The mother is instructed particularly to send the children to school neatly dressed and sufficient clothing to make that possible is furnished. At the time of school opening we visit the homes and make sure that no mistake occurs on account of indifference or neglect of parents. In fact, we visit some homes where there are negligent parents in comfortable circumstances. We sometimes find mothers extremely indifferent to the religious instruction of their children.

We have a very efficient Board of Health and a well organized Society of Visiting Nurses. We coöperate closely with them. This insures intelligent care of the health of the children, care which would frequently be overlooked if it were left entirely to the parents. I believe that every Catholic woman should be in touch with at least one poor family and that her sympathy, no less than her idealism, would make her in all truth a friendly visitor.

MRS. LEONORA Z. MEDER: Mention has been made of work among the Italians. Chicago does splendid work among them. We have one settlement in which there are nearly eleven hundred Italian children. There are one hundred Catholic women attached to that settlement as active friendly visitors. They are in very close touch with the homes of the children. I might remark in passing that while we are speaking about the religious neglect of poor children, it might be well to cast a thought on the religious neglect of the children of the rich. Very often while the poor mother is doing her best for the children at home, the rich mother idles away an afternoon playing bridge whist. Who is to instruct these last? Among four thousand children taken into our Juvenile Court last year there were only five Italian girls. This must be credited largely to the efforts of the Jesuit Fathers among the Italians.

MR. JAMES F. BOYLE: We are hampered in New York because we lack sufficient money and a sufficient number of workers, both men and women. A pastor once told me that he had twenty thousand Italians in his parish and that only four thousand of them attended Mass. Without a doubt very much could be done to remedy this condition if we had sufficient means and a sufficient number of zealous workers. I fear that we do not realize the obligation of personal service and that we do not understand its place in the religion and life of the Catholic. Much of the deterioration among families of this type is really due to the neglect of their religion. This, I think, is fundamental in any work that we undertake. Parents in these circles are not doing their full duty towards the children. Something should be done to train the parents. I have no solution for the problem. I only state it.

REV. HUGH J. MONAGHAN: I come into contact constantly with many paid social workers. There is much in their work that we would do well to imitate. The merit that I find in that work is due to the fact that it is done in the spirit of social service and not merely for pay. I know of a case where a Christmas basket was not delivered. A certain paid worker heard of this on Christmas morning and she walked through the snow for a mile to bring the Christmas basket to the neglected family. Money cannot buy such spirit or such service.

I wish to call attention to the Chairman's suggestion that we put more prayer into our work. At one time the President of the St. Vincent de Paul Society found it almost impossible to find men who would enter actively into the work. He went to our institutions and asylums and asked the prayers of the inmates. Workers have not been lacking since then. I endorse the Chairman's suggestion. Ally your prayers to your social service.

MRS M. J. MCFADDEN: We have an Italian district in St. Paul to which we had paid but little attention up to five years ago. An Italian priest was sent to us. He found that an active propaganda conducted by non-Catholics had won over large numbers of them. This discovery naturally awakened us. We have been able to bring back nearly all of them to their own faith and religious traditions. Our work now in that district is highly effective.

REV. PETER MCCLEAN: We should not overlook a duty which devolves upon someone, to give children a right attitude towards their parents. The children are committed to our care. Surely an attitude of reverence and loyalty to parents is the beginning of wisdom for children. I do not know how we can do it. I do not know what we can accomplish unless we do it. I am speaking, of course, of parents who neglect to train their own children and who neglect their own religion. It is characteristic of modern children that they seem to lose reverence and the sense of loyalty toward parents. Multitudes of them have no understanding whatever of parental authority and the Divine sanction for it, or of childlike docility and the countless reasons for it. There is a passion for amusement and freedom from restraint that makes children defiant when parents attempt to check them. We ought to face the problem in its magnitude because the results of it are far-reaching among the poor.

DR. CHARLES O'DONOVAN: Without taking up the self-evident truths that God sanctions parental authority and that the bad example of parents is a curse to children, I wish to mention some of the illusions found among our American children. Some of them have an impression that Catholicity is an obstacle to social success. This may be due

to the weakness and spiritual ignorance of parents. There are some, of course, who do not like to visit a church where the poor are found in any number. How such feelings are to be reconciled with the most elementary conception of the spirit and law of Christian brotherhood, I cannot understand. It is to be feared that some parents select schools for their children, and these are not thoughtless parents always, because of the supposed prestige which attaches to the schools in question. The incomparable moral and spiritual superiority of our schools need not be dwelt upon. A parent who forgets this, and guides a child's education solely, or chiefly, by consideration of social prestige, sins deeply against the standard of religious ideals described in Mr. Rea's paper.

REV. THOMAS J. LYNCH: Lack of discipline at home is ruining many American children. Many teachers in our New York public schools tell me that the disobedience and defiance of the children in them are insupportable. I am informed that physical punishment is practically forbidden. This policy is a factor in our problem. School discipline has been softened until it has disappeared. I am sure discipline is all but destroyed, and many seem to think that the children of today need more gentle treatment than that accorded to us. I base my judgment on much and varied experience in the children's court when I say that stern discipline and some punishment would have saved many a boy that has started wrong. Lack of self-control is going to make us self-satisfied, selfish and inconsiderate people. Someone should restore the stern old-fashioned idea of parental control and respect for authority in our schools. Obedience is a duty, not a favor on the part of children.

THE FAMILY BUDGET.

MISS JENNIE HOEY, *Social Investigator, Board of Welfare, New York.*

The work of the Friendly Visitor is unlimited. It takes into consideration every phase of human life. It presents a boundless field for the spread of the Faith, and affords as well an opportunity for personal sanctification. While there seems to be a marked unity of aims among the Catholic Friendly Visitors, there is a decided variety in their methods of procedure. Many supposed remedies may be applied by a group of people to identical defects with varying results. Human nature is so diverse in its characteristics that it is quite impossible to apply a universal remedy to an individual case, and yet human nature is funda-

mentally one, and we must have a general working basis for all our actions. These basic principles have been established through the experience of failure and success. The successful worker in social service has carefully sought out these ground-works, and has applied them to each individual need. Have we investigated these remedies and attempted to apply them? If not, is it not our duty to do so as soon as possible, not only for our own enlightenment, but also for the benefit of those dependent upon us, that they may not suffer through our ignorance?

A consideration of the numerous mistakes which have been made by our Friendly Visitors would entail too lengthy a discussion, but there is one fault which, in my opinion, seems to stand out as a seeming reproach to us; that is our inadequate relief-giving, due almost solely to our lack of knowledge of the standards of living of our dependent families. In the most off-hand way we say of a family, "I don't know how they live, the conditions are distressing. We had better give them a dollar's worth of groceries a week." Have any of us ever tried to live on a dollar's worth of groceries a week? I think not, or else we would not send it to any family in need of more. Do we know their expenditures for rent, food, fuel and light? Have we attempted an estimation of these actual needs of the family and endeavored to supply them? We sometimes offer as an excuse for this our lack of money. The real cause is often our own mismanagement. Those to whom we give groceries may not need them. We should take time to determine the real needs of the case. So we give a very limited amount to a great many and do little good, when we might give more generously to a few and accomplish more lasting results.

To meet this fault the family budget has been introduced into relief work. Studies have been made of the standards of living of hundreds of normal families varying as to size, nationality, income, tastes, etc. It would seem as though it were impossible to establish any standard for several families, even though their income be the same, because there are so many elements which enter into each social unit, making it totally different from its neighbor. However, all families are identical in this, that they

require a certain amount of food, and of clothing and a decent shelter, without which they cannot hope to exist. Through careful study an "irreducible minimum" has been worked out. It is the norm whereby a family of five may live and enjoy health and even some small measure of comfort on a limited income. Of course a budget plan for a family in New York City would not be suitable for a family in a smaller community, whose rent and other expenditures are much less, and whose wages are not so high, but the general plan can be made adaptable to any community or any family.

The allowance for rent gives the family decent quarters with proper sanitation and ventilation. It is the duty of the Friendly Visitor to see that each family is housed as healthfully as possible for the money allowed for that expenditure. In New York City the average rent for a family of five in all districts in the Borough of Manhattan, is twelve dollars and fifty cents per month. The cost of fuel and light range from two to three dollars per month in summer to four to five dollars in winter, so the allowance for these items throughout the year is three dollars and twenty-five cents per month. This means that the women must be taught to save for the winter fuel during the temperate months. In the estimation of the food allowance the Atwood standard has been found practical. The dietary has been agreed upon by many authorities in various parts of the country, and it has been checked up by Professor H. C. Sherman of Columbia University according to the most exact laboratory standards. The dietary now in use for the average family of five provides the following foods: Milk, 14 quarts; eggs, 1 dozen; butterine, $\frac{1}{2}$ pound; cheese, $\frac{1}{2}$ pound; chuck steak, 2 pounds; flank steak, 2 pounds; cod fish, 1 pound; bread, 12 pounds; oatmeal, 3 pounds; macaroni, 1 pound; rice, $\frac{1}{2}$ pound; sugar, $3\frac{1}{2}$ pounds; beans, 2 pounds; carrots, 4 pounds; onions, 4 pounds; potatoes, 15 pounds; tomatoes, 1 pound; apples, 1 pound; prunes, 2 pounds; dates, 1 pound; cocoa, $\frac{1}{2}$ pound; tea, $\frac{1}{4}$ pound; coffee, $\frac{1}{2}$ pound.

This budget is in use by the New York Board of Child Welfare. It was used until a few months ago by the Association for

Improving the Conditions of the Poor. The latter has raised the allowance from twenty-seven cents to thirty-five cents per day per unit for normal and to thirty-nine cents for tubercular cases.

The approximate cost of this dietary is \$5.50 a week. Usually with the dietary sheets, written and spoken instructions are given for the use of a variety of foods of equivalent nutritive value. In estimating the dietary needs of a family the number of units is computed from the following table: Man (17 years or over) 1.0; woman (16 years or over) .8; boy (16 years or over) .9; boy (12-15 years or over) .8; boy (10-11 years or over) .6; girl (14-15 years or over) .7; girl (10-13 years or over) .6; child (6-9 years or over) .5; child (5 and under) .4.

The number of units in each family is multiplied by 88.19, which is the unit cost per month at the rate of twenty-seven cents per day. The satisfactory results of the above dietary are proven by the general good health of the families. It would be necessary to spend a little more for a great variety, but with care the above can be made to serve, although it must be borne in mind that it is an "irreducible minimum." The allowance for clothing has been fixed tentatively also after many years of experience, and is based on the woman's budgets, when they were able to buy the necessary clothing. This rate is two dollars per month per individual for everyone over two years of age. The result is a clothing budget that is slightly below the most of the standard budgets in use. The clothing could not be purchased for this sum unless the mothers did their own sewing. The insurance item is usually left unchanged, although most societies do not advocate insurance for any member of the family other than the bread winner. The only other item in this estimate is that allowed for sundries such as soaps, starches, etc. The lack in this estimate will be seen at once, that is the lack of provision for incidentals, for recreation, for sickness and for savings. The reason for this is of course apparent, as the relief budget should not be made out on quite the same basis as for a self-supporting family.

This is the plan which is presented to us, as Friendly Visitors, to help us correct our mistakes and serve as a working basis in

our material relief-giving. Let us weigh the advantages and disadvantages of the plan and see if its adoption will be advantageous to us. The plan is not perfect and it will naturally be subjected to many objections. Chief among these I think will be: that we cannot be sure of the accuracy of the figures used in this budget, because authorities do not agree as to the amount necessary to maintain a family of five. Plans of this kind have been tried many times in previous years and have proven unsatisfactory. This scheme is a plan for a normal family, but of what use would it be in a family where several members of the family are handicapped through illness and need special diet. Families will not adhere to the dietary of the budget because of the small variety in the food stuffs of the cheaper quality. In many of the families the mother cannot read or write and hence cannot keep an account of expenditures. Some families will not be persuaded to keep budgets because they cannot understand the real purpose in them. Lastly, a very important objection seemingly, that the Friendly Visitor has too many other duties to permit her to be troubled by these accounts. These are practically the most important objections which will be raised to this plan.

Now we will consider its advantages. We shall all agree that some plan must be devised for estimating the cost of living of our dependent families, otherwise we cannot judge correctly of the income necessary to maintain the families in good health. We have given inadequate relief at times, simply because we had not discovered a way of computing needs. By the use of this budget a small amount of relief has been found adequate, and many families are now living healthfully and economically on very limited incomes. As a choice between this plan and no plan at all, we should choose this plan. Then, too, there are advantages to this plan of budget which make it preferable to others. It has been successfully used for a long period among many hundreds of families, and this cannot be said of other methods. While an agreement has not been definitely reached among authorities as to the exact amount necessary to maintain a family of five, the figures are very nearly alike, and in this budget not the lowest but the highest standards have been used,

particularly with regard to the dietary items. Another argument in its favor is that it can be used as a working basis, and the figures can be adapted to the needs of families, even those handicapped through illness and in need of special diet. There is quite a variety among the food stuffs of cheaper quality if we know where and how to buy them. It is, therefore, our duty, as Friendly Visitors, to inquire into the prices and variety of foods of equivalent nutritive value and to explain these to our families. In this way we will not only train our families but ourselves, and we will have a check upon store keepers. In many families where the mother is unable to read or write, and cannot keep the budget, some of the children usually find great delight in keeping the records for her. This is a very good training for the children and should be encouraged. Any family of average intelligence can understand the budget. Any Friendly Visitor who has not time among her other duties to plan and explain budgets, when their use will make her work more efficient, needs an assistant. She would certainly never have time to analyze her work nor investigate new methods, hence she could not hope for very great success in her work.

If we weigh the advantages and disadvantages of the budget we would naturally reach these conclusions. The plan of making budgets is superior to the methods formerly employed in relief-giving, since it attempts to estimate the real needs of the family and to supply these adequately. The proposed budget is a workable plan, since it can be modified or amplified to meet all needs. It is not merely an experiment, but has been tried for long periods of time, in many different families, and has been successful. Is not this sufficient proof that the plan is worthy of our consideration? We have found a weak point in the work of very many Friendly Visitors. This plan has been suggested to us whereby we may at least attempt to remedy our deficiency. Will we not give this plan a trial and see if it will make for more efficient service?

DISCUSSION.

MRS. MARGARET TALTY: The paper just read refers to the need of social unity among workers. Before passing on to its main theme, the

family budget, I wish to say a word about the need of unity among social workers and of thorough coördination of activity. This is brought about in any one organization by frequent meetings and sympathetic discussions of cases, methods and results. It is brought about among many organizations by some kind of central office. The associated charities perform that function for our general relief activities. I gladly note an increasing number of central offices in which our Catholic charities find unity and reënforcement. No doubt this National Conference and local conferences analogous to it will foster that development as they appear to have fostered a demand for systematic instruction in relief work. Chicago, New York, Boston and Pittsburgh now have organized courses of instruction in social service, conducted under Catholic auspices. Surely one effect of this development will be more thorough unification of our work.

I speak with positive knowledge when I praise the well-kept records of the associated charities, and observe the genuine service which these records perform. I speak in the light of positive knowledge when I mention the many instances where our own work suffers because of lack of available records of families. All of this bears directly on the efficiency of the work of the friendly visitor, on the intelligence and sympathy with which they befriend the poor.

The paper just read refers to the harm of inadequate relief and proposes the family budget to offset it.

The Friendly Visitor should, of course, have an understanding of the standard of living when about to give relief. The New York Committee on Standards says: "A standard of living is a measurement of life expressed in a daily routine which is determined by income and the conditions under which it is earned, economic and social environment and the capacity for distributing the income." The most terrible thing about the family budget is its name. What is it after all except an effort to choose intelligently the things that are necessary to life when it is impossible to have all that we may wish? What is it other than living within income, even though part or all of the income be derived from charity? Every family, rich and poor, should live within income, should draw up a family budget. The need is all the greater among the poor because they are improvident or they lack judgment or they are not instructed in the values of foods. Mistakes are more serious among the poor, because there is little to offset them or compensate for harmful omissions in nourishment.

Therefore well-to-do families which aim to provide against the future follow the principle of the budget constantly. Of course, no one advocates a rigid budget. No one should fail to allow for many circumstances that will call for modification. It ought to be worth while to find out the most nutritious and wholesome articles of food and the most durable

articles of clothing. It ought to be worth while to place at the service of the poor the results of study and experiment in foods. It ought to be worth while to enable the poor to get the most possible out of the little that is available. The making of a budget is an effort to do this. Any budget whatsoever would give discouraging results unless it were made attractive by good cooking. Hence a family budget among the poor depends for its value on cooking. Efficient mothers and daughters who can cook and sew and keep a house clean; men who bring their wages home and do not frequent saloons; the tact of the Friendly Visitor who never overdoes her part, are factors that make the family budget appear at its best. In times like our own when prices soar and wages remain stationary or rise very slowly and there is much involuntary idleness as was the case recently, the making of a budget becomes more necessary and still more difficult.

Of course, the two hundred families selected by Mrs. Louise Ballard Moore for her study were above the average and carefully selected. Within its limits the study has its value as furnishing a basis for comparison.

The keeping of a family budget teaches foresight, management, self-restraint. If children are accustomed to it they learn lessons of great value to character and to their own future lives. The business world knows thoroughly the meaning of a budget and finds it indispensable. Those who wish to go into the matter in some detail will find Nearing's *Wage-Earners' Family* and Mrs. L. B. Moore's *Wage-Earners' Budget* interesting and instructive.

MR. PATRICK MALLON: I think that a distinction is necessary between families that are entirely dependent and those that are dependent only in an emergency or intermittently. In a family of the latter type the mother has a certain kind of self-reliance and resourcefulness which must be taken into account. Perhaps her methods may not approve themselves to the charity worker, nevertheless they are her own. It seems to be assumed that one who applies for relief is absolutely worthless and capable of standing only when one holds him up. I myself, in many years of work in charity, have never met that type. Persons of that description ought to be in an institution. Where is the association that will undertake to supply week by week, for any considerable time, what is needed for family income?

MISS JENNIE HOEY: In New York City the Charity Organization Society, the Society for Improving the Conditions of the Poor and, I had always thought, the St. Vincent de Paul Society, do so.

MR. PATRICK MALLON: We have a charity organization in Brooklyn

that professes to do it. It may be done in individual cases, but I do not believe that the organization can continue it indefinitely. Am I to understand that the Charity Organization Society will take full care of the poor only in as far as its funds extend, and then to do nothing for those who may make appeal? We cannot do that.

THE CHAIRMAN: May I answer that question? If your St. Vincent de Paul Conference gives only inadequate relief, it is not doing its duty. If you insist on giving what is needed you will obtain the money that is necessary. If, however, you determine to give adequate relief where it is needed, you will bestir yourselves to find the resources and distribute them. That and that alone is full duty in the work of charity.

MR. JAMES F. BOYLE: Within three months one hundred and eighty-five cases were referred to the St. Vincent de Paul Society in New York by an non-sectarian organization. We found that many so-called Catholic cases were not Catholic at all. On one occasion the St. Vincent de Paul Society had to relieve two hundred and ninety-three families on the same day, and it had only \$300.00 to distribute. That amount was distributed among the whole number. Of course, adequate relief is out of the question. I have been connected with the Charity Organization Society for sixteen years. I have never known any organization in New York to give adequate relief. I know that small amounts are given to tide over difficulties. I have known the St. Vincent de Paul Society in similar cases to give more and to give it over long periods when needed. Our practical Vincentians handled the cases that I have in mind with thorough intelligence. We have eighty years of history in our Society without having introduced the budget.

REV. HUGH MONAGHAN: I believe that much of this discussion is due to misunderstanding of terms. I know very well that unless we take into account the receipts and expenses of a family we shall not give adequate relief. I see no use of giving to a family which is in actual distress, one or two dollars a week when conditions make ten or twelve dollars a week imperative. If we give inadequate relief, that is, less than is actually needed, we drive the family to seek further relief elsewhere. That is surely poor charity work. Of course, if our own organization can furnish but part of what is needed, it should seek other organizations or contributors who would make up the entire amount, systematize the work and manage the assistance given. That is intelligent charity. That is budget making, no matter what other name you give it. I see no necessary conflict whatever among the views that have been expressed.

MRS. MARGARET TALTY: The Friendly Visitor who becomes a friend of the dependent family, wins the confidence of the mother, and shows

common sense and Christian sympathy, will have little difficulty in discussing expenditures and in suggesting such modifications as seem to be necessary. My own experience as an investigating officer for the Board of Children's Guardians has brought me into touch with such shiftlessness, drunkenness and dirt, and with children so degraded by all three that the memory of them haunts me. It is despairing work to try to rehabilitate a family of that kind. If confidence can be gained, miracles can be worked even here. If the family will not respond, it should be broken up. The children ought to be taken away.

MRS. EDWARD A. MANDEL: I do not believe in breaking up families. The Friendly Visitor ought to take hold, study conditions, instruct the mother, put some spirit of unity into the family and remain at her post until she succeeds. A year would be well spent on such work.

MISS JENNIE HOEY: Where one Friendly Visitor may fail another may succeed. Of course, one will meet families which resent questions and tell the visitor to mind her own business. Sometimes when one method fails another will succeed. If the father is at fault it is possible to punish him without hurting any wholesome sentiment. If the fault lies with a shiftless, lazy, negligent mother, we have to face an alternative, either she must do her duty or as a last regrettable resort, the children should be taken from her.

Adjourned.

COMMITTEE ON CHILDREN.

First Meeting.

Monday, September 18, 1916, 9:30 A. M.

MRS. M. H. FORD, *Board of Charities, Bridgeport, Chairman.*

The meeting was called to order by the Chairman.

THE CHAIRMAN: The mother naturally and by her constant association with her children, while the father as the bread winner is necessarily absent, is such a factor in influencing and developing their characters, that it seems to me time to supplement the oft-repeated saying, "The boy is father to the man" by "The girl is mother to the woman." With this thought uppermost, I feel sure that the policy as to retention in institutions or the placing out of children would

be the result of much deliberation on the part of those engaged in the great work of providing for the future of our dependent little ones. Some of them have been deprived of their natural protectors by death, and many more left worse than orphaned by parents who shift their responsibility to any agency willing to assume it. Many of our best, as well as many of our wealthiest, families, Protestant and Catholic, send their daughters at an early age out of luxurious homes to schools conducted by Sisters. Why? In order that they may be daily under conscientious, refined, unworldly influence that could not be obtained in any secular school with teachers, however cultured, bringing with them daily more or less sordid, worldly views of matters vital to the young scholar. These well-conditioned children are sent also that they should be prepared to enter life's varied fields with pure motives and lofty ideals, together with a thorough training in the practical duties of a true woman. Now, if the convent or institutional training is valuable for the girl who has a good home and loving parents, why is it not equally essential to the girl who has no mother, or worse, no home, no friends, but the Sisters who have sheltered her or the organization responsible for finding her a new home? Well it is for those unprotected children that their Heavenly Father has instilled into the hearts of His sons and daughters in the religious orders and in the hearts of the apostles of St. Vincent de Paul, the love of helpless children and the zeal to do His will and heed His loving charge, "For of such is the Kingdom of Heaven."

The work of placing out children has come to be a science; I regret to say, in some instances more scientific than humanitarian. As in all social work, it depends largely on the personality of the executive of the institution or of the child-placing agency. If scientific child-placing is tempered by consideration of the individuality of each child to be placed, this spirit will spread throughout the organization. The result may be reduction in the number placed in homes, but a happy combination of the home and the child, with, of course, a smaller percentage of children returned to the institution through dissatisfaction on

the part of the family or insubordination on the part of the child.

Many people, some of them notably successful in conducting institutions for children, have said to me that it is a very poor home that is not better for a child than an institution. I recall one Sister saying to me that it grieved her to look at all the little ones who go to bed every night without a mother to tuck them in. However, I have seen so many mothers unfit to care either for body or soul of their offspring that it has made me feel very grateful for our child-caring institutions, and appreciative of the fact that if the children have not the individual love and attention of a dear mother, yet the institutions raised by Mother Church for their protection gather them into sheltering arms in security and peace. The coöperative spirit between the institution and the child-placing agencies has helped to establish our dependent children wisely and humanely where they have opportunity to develop into good citizens, and to carry out into the world principles instilled in them by our devoted sisters and brothers in religion. When we realize the thousands of children thus placed every year in the various cities, as we will better realize on hearing the papers of Mr. Biggs and Miss Tinney, I trust we shall all feel that to help these institutions and organizations in doing such wonderful work is a privilege we should be eager to share, and that our zealous coöperation should at all times be theirs.

THE POLICY AND PRACTICE OF CATHOLIC INSTITUTIONS IN RECEIVING, CARING FOR AND DISCHARGING CHILDREN.

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For a number of years private institutions, both Catholic and non-Catholic, throughout the country have been made the object of investigation and criticism by a small but influential group of people, who have asserted their views so strongly and

so persistently, and who have claimed such full and complete knowledge, that they have come to be regarded in the public mind as experts, and their opinions have been accepted without question by a large following of people who themselves have no actual knowledge on the subject. During the last year, however, we have witnessed a more significant movement. Catholic institutions have been singled out, and the attack has been made so violently and so indiscriminately as to suggest, not a thoughtful effort to correct methods of work, but a crusade having for its object the discrediting and ultimately the closing of all Catholic institutions. This movement, when tested out by kindred movements in various States, suggests a common origin, and undoubtedly has for its end the closing of private religious institutions, and the secularizing of all institutions existing for the care of dependent, defective and delinquent children.

I shall approach the subject from as nearly a non-partisan viewpoint as possible, and shall endeavor to make this paper neither a vehicle of attack on institutions or managements, nor a quixotic defence of outgrown methods, but rather a study of institutions as they actually are, with a view, on the one hand, of recognizing fair criticism and wise suggestions, and on the other of rejecting the idle dreams of the idealist, and rejecting also the insidious plans of that more dangerous group who would drive God from our institutions as they have driven Him from the public school.

In order to secure direct data I prepared a series of questions to secure information: (1) As to the number of children in the institutions, and as to the requirements fixed by the institutions for admission; (2) as to the care and education of the children, including under this head the number of caretakers employed, the character of the buildings and the playgrounds, the medical attention and inspection given, and the educational and vocational opportunities open to children; (3) as to the policy and practice in discharging children from the institutions, the investigation of homes into which the children were going, and the care of children after they are placed in homes; (4) as to the sources of revenue available to the institutions for their work, and

particularly the amount of money contributed by the States and their political subdivisions to aid in the work.

Copies of the questions were sent to every Catholic child-caring institution in the United States, and the data which I shall submit to you is compiled from the reports of eighty institutions located in nineteen States and caring for nearly twenty thousand children.

It appears that this great army of children came under the control of the institutions as follows: On commitments from courts, 7,174; on application of social agencies, 4,127; on application of a parent or parents, 4,288; on application of friends, 1,472; on recommendation of pastors, 2,484.

Approximately, therefore, thirty-six per cent of the children were in the institutions under commitments from courts of competent jurisdiction, twenty per cent on the application of recognized social agencies, and forty-four per cent on the application of a parent or parents, of pastors or of friends. Dealing with the sixty-four per cent of children, it appears that of the eighty institutions reporting, fifty-three make an independent investigation as to the right of the child to be admitted, and twenty-seven make no investigation, relying upon the recommendations of those through whom the children are presented to the institutions. Of the institutions sixty-four get the history of the children prior to admission, and sixteen do not; sixty-four make and keep records of all material facts relating to the children, and sixteen do not.

These figures should set at rest the oft-repeated charges that institutions are often imposed on by selfish parents who shift burdens from their own shoulders by placing the children in institutions during the years when the children are not revenue-producing factors in the family, or that the institutions are anxious to get and keep children so as to secure larger revenue for themselves. As throwing a sidelight on this question, we had an experience in Maryland two years ago which may be of value. There was an opinion prevalent that the use of the free beds in hospitals and various sanatoria maintained by the State and the city was abused, and that many of them were

occupied by people who could pay for them or at least had relatives who could do so. A systematic investigation was made by agents of the Board of State Aid, and the opinion was found to be erroneous. A negligible percentage only might, by the use of extreme measures, have been coerced into paying for their own care. My own belief, based on a rather wide experience, is that a similar investigation of children's institutions would demonstrate the same conclusion. This is further borne out by the fact that the money contributed by relatives of children, or by States and their subdivisions, covers only a small part of the cost of maintaining the children, and the very existence of the institution depends upon the exercise of at least reasonable care to prevent imposition by selfish parents or relatives.

The second series of questions was so framed as to secure information regarding the care of children from birth to the age of two, this being the period of greatest mortality; then from two years to twelve years, these being the impressionable years of life during which the child must depend largely upon its parents or immediate associates for its knowledge of the ordinary affairs of life; and finally from twelve years to majority, these being the years in which vocational training plays so important a part in life.

The infant ward of the asylum presents a peculiarly difficult problem. The death rate among infants is admittedly very high, and the constant effort of the authorities is to find the answer to the riddle, "How can we save the life of the baby?" In one of the reports we read, "A baby loves attention." I would say it in stronger terms, "A baby requires love and a large measure of individual attention," and its chance for life depends greatly upon the amount of love and individual care which it receives. With this thought in mind, let me give some statistics.

Of the ten infant asylums, one gave twelve to fourteen babies to the care of each nurse; two gave ten; two, eight; five gave six or less. Two of the institutions used to a very large extent wet nurses outside the institutions, and only two used in the actual care of the babies, women, who were in the maternity wards awaiting their own confinement or remaining in the in-

stitutions and rendering service in part compensation for the services given by the institutions during confinement.

Statistics mean very little unless we have in mind very definite standards on the subjects to which they refer. It is important, therefore, in considering the reports of institutions to have some clean-cut standards as to what we expect from them in the care of their wards. It seems to me that a child taken from his home and placed in an institution is entitled to have not only good clothing and shelter, but has a right to have such intelligent care as will train his body, mind and heart to equip him as far as is practicable for his life battle.

Reading the statistics with these thoughts in mind, it clearly appears that all the institutions have ample dormitory space, with high ceilings and numerous windows providing light and ventilation. The playgrounds are in nearly every case quite spacious, affording facilities for baseball, basketball and tennis, and the majority of them are provided with apparatus for amusement and exercise. In a number of institutions caring for children from two to ten years, trained kindergarten and playground teachers are employed.

The educational standards of the institutions are, with few exceptions, gratifyingly high. Of the seventy institutions dealing with children of school age, five send the children to the neighboring parochial schools, one to the Hibernian Night School, three give no definite information, six have only a limited time during the day or brief hours during the evening, but fifty-five give a course of instruction running up to the sixth, seventh and eighth grammar grades; two of these institutions carry their students to the second year of high school, and five have their educational work under the supervision of the State Board of Education in their respective States. The record as to vocational training has been carefully analyzed and is as follows:

For boys the courses open include training in commercial work, farming, poultry raising, blacksmithing, carpentering, painting, printing and various forms of factory work; for girls they include domestic science, teaching, secretarial work and dressmaking. Many of the illustrations furnished by the reports,

but which cannot be reproduced here, show that these courses are not merely nominal ones, but are actual avenues of training for the boys and the girls, so that when they leave the institutions they are really well-equipped for the work which they undertake to do and are sought after by employers.

The reports as to the examination of children for physical and mental troubles leave much to be desired. Fifty-eight institutions report examination by the regular physician "when necessary," and only twenty-two report examinations made at regular and short intervals.

Let us now consider some of the criticisms which have been made, not especially of Catholic institutions, but of all private institutions. The first of these relates to the high mortality rate in the baby wards of the infant asylums. The second is probably better summarized from the address of Rabbi Hirsch delivered at the Children's Conference held at the White House in 1909. His indictments may be summed up as follows: (1) "The best of the institutions must neglect individual differences; they cannot take account of personality; discipline is absolutely indispensable, and no patience can be shown individual idiosyncrasies, and the result is the "institution type," marked by repression and by apathy of any impulse to act independently; (2) spontaneity of the emotional, volitional side of child nature is dwarfed, if not destroyed; (3) the institution life unfits children to take their place in the world when they leave the institution."

A prominent worker among children in Baltimore expressed her objections to the institutions as follows: "(1) The child mind is very active, and acquires much of its knowledge of the world and the rudimentary things of life by a process of absorption from daily contact with its parents and the older people of the neighborhood. This source of education is necessarily impossible in an institution. (2) The child leaves the institution in utter ignorance of actual conditions as they exist in the world, and therefore becomes a ready prey to designing people who impose on its credulity."

These criticisms are serious matters and should be faced

honestly. The heavy death rate in the infant wards of asylums is a serious problem. The right of a child to live is one recognized by all law, human and divine, and if, therefore, this condition is traceable to any preventable cause, we cannot hope to successfully defend ourselves. Courts have uniformly held that common carriers must exercise *the highest degree of care* in guarding their passengers from accidents. It seems to me that it is not asking too much of an asylum, therefore, that it shall give *the highest degree of care* in guarding the lives of the helpless infants placed in their charge. We should remember, however, in connection with this problem that many of the infants coming into our asylums are diseased and doomed to an untimely death; but, even making due allowance for this, I am advised by a prominent physician in Baltimore that by far the the greater number of deaths in these wards is due to malnutrition, and to lack of that individual care which seems so essential to the life of a baby.

There are three methods to relieve this situation. The first is, keep the mother with her baby as long as practicable, that is nature's way. The second is to use wet nurses, and the third is to limit the number of babies which may be assigned to a caretaker to small groups, so that she may give a large measure of individual care to each child. Only in the rarest cases should a woman who has gone into the maternity ward of the asylum for her own confinement be put into the infant ward to render care to the babies: experience has demonstrated that in most cases these women do not give proper treatment to their own infants, much less to those in whom they are in nowise interested and to whom they are rendering an unwilling service. Applying these suggestions to the reports of our various infant asylums, I should say frankly that, while they are probably doing all they can do within the means at their disposal, conditions may be improved by a realization of the difficulty, and by centering upon these wards the best medical skill and the most painstaking and conscientious nursing.

The criticisms of the institution made by Rabbi Hirsch, and by many of the workers among children, allude frequently to

the so-called *institution type* of boy or girl; and not infrequently boys and girls of a low grade of mentality who have come from institutions are pointed out as shocking illustrations of the deadening effect of institution life upon its inmates. I do not believe that the so-called *institution type* has any existence. The boy or girl of retarded mentality growing up in the home and educated in the parochial school or the public school, manifests exactly the same mental and physical characteristics as the so-called *institution type*. Such children only too frequently find their way into the institutions, but they are not the products of the institution or of its methods. This is a crucial matter, for upon it hinges practically all the criticism of institution life and institution methods. While the true facts are known to everyone who gives the matter any careful consideration, the constant criticism suggests conclusively the need in our institutions for better medical and physical examinations at the time when children are received, better and more frequent mental and physical examinations of children while in the institutions, fuller and more accurate records of the results of these examinations, and a more intelligent classification of the children. Self-interest alone, if not the welfare of the children, would demand this. The standing of the institutions would be immensely improved if they kept accurate records of the physical and mental condition of the children when received, and of the cases of retardation which are the result, not of life in the institution, but of the mental and physical limitations of the children.

In the majority of the reports the reply of the institution as to the mental and physical examinations of the children was, "This is done when necessary." I submit that the words "when necessary" mean nothing, and I urge that children be carefully examined, physically and mentally, at the time of their admission to the institution, and thereafter at regular intervals during their stay in the institution, and that the classification of children for study and work be founded upon the results of these examinations. I suggest that in all cases of retarded children special attention should be given them to equip them by vocational training for whatever pursuit towards which they show

the greatest aptitude. It does not follow that because a child is not proficient in certain studies he may not make an expert mechanic or a good farmer, but it does follow that if his limitations are not recognized and considered, we shall produce a dispirited boy who will grow up into the loafer, the tramp or the sneak, who will remember the institution only to curse it as he will in after years curse society. I also urge that careful and very accurate records be kept of all children in institutions, especially of these retarded children, and that this policy of the institutions should be made to clearly appear in their annual reports.

While the provisions for the education of the children in the institutions seem to be fairly well organized, I suggest that whenever it is at all possible the school training of the children should be given not in the institution but in the parochial school, and that, where the parochial school is not available, the class grades for the children should correspond as closely as practicable to the grades in the parochial and the public schools. And I suggest further that, after the children have made their first holy communion and are reasonably well grounded in their religion, where a parochial school is not available, children who show a special aptitude for study be sent to the public schools, so that they may avail themselves of the high schools, normal schools, technical schools and commercial courses which the States are now everywhere providing. I urge this especially for another reason. We owe it to our children that they shall have in after-life the wide circle of school-day friends which is so valuable a business asset, and I can see no serious difficulty in giving to our children the opportunities for all the advantages which the States are so liberally providing.

One institution in Baltimore, of which we are justly proud, finds no difficulty in sending its advanced pupils to the high school, the normal school, the Peabody Conservatory of Music and the various other high-grade educational and cultural institutions maintained in and about the city. Some disciplinary changes would, of course, have to be made, but the advantages offered are so great that I am sure, if an intelligent effort were

made to bring it about, that the discipline of the institution could be so arranged as to afford these advantages to the children.

In the closing group of questions, an effort was made to ascertain the sources of revenue available to the institutions for the conduct of their work. It appears that in every case the property and buildings used by the various institutions were provided at no expense to the State or to any of its political subdivisions. It further appears that in not a single case do the contributions made by the State or its subdivisions even approximately meet the cost of maintaining the children. The question as to how far it is the duty of the State to assume responsibility for the care of dependent, defective and delinquent children is still far from settled; but the advocates of the system under which the State is to assume full responsibility for such children have failed to take into consideration the enormous burden which would be placed upon the taxpayer if the burdens which are now uncomplainingly borne by the private institutions were shifted to the shoulders of the State. It seems to me that the attitude of the State would be immensely more intelligent if it would but recognize its obligations toward its dependent, defective and delinquent citizens, recognize the enormous contribution to this problem which is being made by private institutions, and make its contribution to the work more nearly in proportion to the service which the institutions are rendering to such children.

A fair summary of the data submitted is that in 1915, eighty Catholic institutions located in nineteen States of the Union were caring for nearly 20,000 children. These children were housed, fed, clothed, educated and equipped for the battle of life at the expense of the institutions. When we think of this great army of children, and of the enormous annual cost of the work, to say nothing of the cost of the splendid buildings constructed and equipped for the work, we begin to realize what a gigantic contribution Catholic charity is making to society, in response to the command of her Divine Founder.

AN INTERPRETATION OF THREE THOUSAND PLACEMENTS BY THE NEW YORK CATHOLIC HOME BUREAU.

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Placing-out is the process of securing free family homes for dependent children deprived of their normal family surroundings. It is not boarding out at so much per week. It is not farming out. It cannot be viewed in the light of an effort to increase the income of the worthy poor. So far as immediate recompense is concerned, the family accepting a placed-out child, acts in response to a purely charitable impulse. That the impulse may be complex as to future returns surely does not detract from the unselfishness of the act. It simply points out the similarity to the normal family. Out of this attempt to give to the dependent child the elements of a normal life have arisen many vexing problems. Some are easily answered. Some present untold difficulties. The very recognition of their existence, however, marks an advance on the way toward their solution. Some of these difficulties may be outlined as follows: 1. What cases are possible of placement? 2. What cases are impossible of placement? 3. Is there a placeable age: for adoption ultimately, for discharge as self-supporting? 4. What is the proportion of first placements that are successful? 5. What proportion of the children must be transferred before satisfactory homes are found? 6. What are the requirements of a satisfactory home? 7. What is the extent of the supervision? 8. What is the extent of the education of the children? 9. What is the character and extent of the work of the children over working age? 10. Are the requests for children an outcome of love and desire for company or desire for the child as a worker.

Most people not engaged in the work of placing-out children, and some in it seem to have the idea that it consists almost entirely in satisfying the quest of a "childless home for a homeless child," and that when this need has been met, the most important end has been satisfied. In reality the work has

been only begun, and in some cases the very beginning has been wrong, for a childless home of itself is not necessarily the best atmosphere for the really homeless dependent child. In order to determine whether the right child has been fitted into the right home, are we sure that we know, first of all, what types of children can be referred to as placeable children. Are there certain dependent children in institutions, who for some reason or other cannot be put into family homes? Are these reasons legitimate, or can we hope that ultimately a home for every child may be the motto of all placing agencies? Let us take up in this regard some of the primary difficulties of placement.

Practically the very first requirement is that the child shall be a full orphan, or one whose parents or parent shall have been declared mentally or morally incapable of caring for it. (Mentally refers to cases of insanity where the prognosis is clearly unfavorable. Morally refers to those parents whose care would be a positive menace to the child, or who having placed their child in an institution desert him and forfeit their natural right.) In New York City a child may be referred for placement if it has been deserted for over a year. But here is one of the very first difficulties. The child may have been deserted for a number of years, placed-out in a good home with people who are anxious to adopt it, when suddenly the mother or father appears, demands the child, and the entire placement is voided, giving the agency untold worry and expense, and perhaps spoiling the home for any other child. If the matter is brought into court the sentiment is always in favor of the parents, unless they are morally depraved, on the ground that the rights of parents are inalienable and cannot be given away. A test case was made of this very matter in 1912 by the Catholic Home Bureau. The history of the little girl referred for placement read that she had been deserted at the New York Nursery and Child's Hospital in 1907. She was transferred to the Misericorde Hospital, and in 1912, at the age of five, was placed by the Catholic Home Bureau. In all this time nothing had been heard of the mother, but on the thirtieth of July, 1912, she ap-

peared, established her right to the child, and demanded her return. Both the State Charities Aid Association and the Catholic Home Bureau decided after separate investigations that it would be unwise to allow the child to go with its mother, as she was extremely poor, was away from home working every day, and already had two other children in institutions at the city's expense. The girl, who was an Italian, had been placed with a wealthy Italian family most anxious to adopt her. The mother, however, refused any settlement, and took the matter to court. On November 29, 1912, the court decided that the child must be returned to her mother, and gave the foster family three days in which to prepare for her removal. Hence it is of the utmost importance that at the outset the placing agency should have the fullest information as to the child's history, so that it may feel free not only to place the extremely young children in homes where they will be ultimately adopted, but to choose such environment for the older children as will educate them morally, physically and mentally to become good, self-supporting citizens of the community.

Besides this impediment of relationship which interferes with the placement of some children, there are also physical and mental defects which render boys and girls impossible of placement. The sad feature of this is that very often the undesirable qualities are not discovered until the child has been placed in a good home, and is beginning to respond to love and affection. Whether it is a matter for the placing-out agency to decide the child's mental and physical fitness, or whether this is the business of the institution, or the public department referring for placement, has been a matter of controversy in New York. Whatever the decision rendered, however, it is certain that no child physically or mentally diseased, should be allowed to enter a family home unless the foster parents have been fully acquainted with the facts in the case, and are willing to take the responsibility of caring for the child. Special supervision by the agency is necessary and a particularly high grade home must be sought. At the New York State Conference of Charities and Correction held in 1915, it was stated that out of thirty-five

children who had been referred to the New York office of the State Charities Aid Association, during a period of the winter of 1913, fourteen had to be given subsequent medical attention. Of twenty-one examined and passed by institutional physicians, six needed special medical or surgical care, and of fourteen not examined at the institution, eight had to be given special treatment. The proportion of cases returned by the Catholic Home Bureau out of fifteen hundred closed cases is not nearly so high—not quite eight per cent—but it represents more than eight per cent in worry and expense, for some of the children were transferred two and three times in the hope that conditions might improve before it was finally found impossible to keep them in homes. Neither were they discharged immediately to the institution, but records of their condition were secured from time to time for at least a year before final disposition of the case. There are, therefore, theorists to the contrary notwithstanding, certain classes of children for whom the joys of family life cannot be secured. An early recognition of such cases and the use of adequate facilities in caring for them would increase the efficiency of placing agencies, and leave them free to confine their energies to the actual work for which they were created.

Dependency is not confined to any age or group of ages even among children. Applicants have desired children ranging in age from one month to sixteen years. Out of these general statements can we evolve anything definite as to a best placeable age either for adoption or for discharge as self-supporting? Taking the results of fifteen hundred closed cases of the Catholic Home Bureau—cases in which supervision has ceased entirely—we find that out of two hundred and ninety-two children legally adopted, two hundred and seventy-three were placed under eight years of age and two hundred and twenty-five under five years. One girl placed at thirteen was adopted at eighteen, while balancing this at the other end of the scale, is one boy placed at the age of one year who was finally discharged as self-supporting at seventeen. Out of the total five hundred and one discharged finally as self-supporting, only twenty-four had been placed under ten years, while four hundred and seventy-

seven were placed between the ages of ten and sixteen years. Of course most people will say offhand that the best time to put children into a home is during the early years, before their characters have been formed, and this conclusion is in reality borne out by these figures, for the legal adoption of a child means that he has wound himself around the hearts of his foster parents or been so easily adapted to the home circle that in future he can claim a family as his own. Placed under eight years, the children are most likely to be adopted. Placed over twelve years, they will eventually be discharged as self-supporting. Placed between six and twelve years, they are very likely to be treated so well by the foster parents that supervision becomes unnecessary around the ages of eighteen to twenty years, and they are discharged to the foster parents, not legally adopted nor yet necessarily earning their own living. In fact only eight out of ninety-seven discharged to foster parents were working. The majority of these children were going to high school or business college. One had entered college at Vassar, and two boys were going to Catholic colleges preparatory to entering the seminary.

Out of the number of placements studied, the percentage of successful first placements is very high as against the proportion which have had to be transferred. Over sixty-five per cent remained in their original placements. Fourteen per cent were transferred once, four per cent twice, while only eight were transferred four times. Four children were placed in five different homes, one boy knew six foster parents, and one poor girl was tried in thirteen successive families before she was finally satisfactorily settled. The reasons for change are too varied to discuss here in detail, but they range from dissatisfaction on both sides, through illness, financial reverses and appearance of relatives, to such seemingly futile requests for change as that "family claimed child seemed Japanese" or "child had light hair and family would not keep her." No agency can force a family to keep a child against its own inclinations, and when conditions are made unbearable for the little one because of trivial faults or omissions the time is ripe

for change. Needless to say every transfer means added effort and expense for the agency, and it is to its own advantage to discover from the initial application and the investigation of homes what are the possibilities as to permanent placement.

Naturally the children who are not taken for adoption present the hardest problem to any placing-out agency, for they need strict supervision and a constant knowledge of the attitude of both foster parents and child, lest the slightest friction develop into a demand for change and the home or child be classed as unsatisfactory. This might lead one to ask what are the requirements of a satisfactory home, and one might answer that they are almost as varied as are the needs of the individual child. There can be no fixed rule as to income or standards of living beyond saying what shall not be accepted in either case. What would be wealth in some farming district would be simply moderate in the city, and a minimum income of nine hundred dollars in New York City would be a high standard for a small village. If the agents of the placing bureau are satisfied that the material conditions in the home are such as denote comfort in that community, and that the income or savings represent a fair degree of ambition and foresight, the home may be classed as satisfactory from a general standpoint. A normal amount of intelligence, education and refinement is of course necessary, sufficient to mark the families as respectable members of their society. It is also necessary to describe accurately the home conditions, to note the characteristics of husband and wife, to discover the actual home life of the family, and to secure the corroboration of competent people in the community. As Catholics, however, we must be most interested in the moral standards. In the report of the Special Committee on Standards of Placing-Out, Supervision and After-Care of Dependent Children, the statement is made that "no home should be accepted where any member of the family is not living in accordance with the usual American standards of social and personal morality." We must be sure, however, that the family consists of practical Catholics, and the one upon whom the burden of proof in this regard rests primarily is the parish priest. His approval or disapproval is

the only criterion the placing-out agency has on this more important matter.

Taking the home conditions in detail, almost as many families with one child or with two to three children made applications as those without children. In reality the childless home has not appeared to be suited always to the dependent institutional child, who often requires, in the handling of him, skill and tact and sympathy gained from experience. In the matter of occupations and income no standard can be set, apart from the individual application. In the cases analyzed occupations ran all the way from the driver of a delivery wagon, who earned twelve dollars a week, to the wealthy contractor who owned several houses and an automobile. About one-half of the applicants were farmers, and this percentage increased as the ages rose, for the farmer can always employ a boy to help with the chores. If the farm is not too far from school and church, and if the duties required of the child are only such as every boy or girl in normal family surroundings would be asked to perform, the farm is undoubtedly a good place. But the supervision must be strict, and there must be accurate and conclusive knowledge as to the kind and extent of the farm, the number and character of the hired help, and the amount of wages that will be paid the boy as soon as he is competent to earn.

Turning to the supervision of the placed-out child, practically the entire success or failure of the placement depends upon the adequacy or inadequacy of this feature. First of all the agents must be trained and responsible men and women who really are interested in children, who know something of comparative standards of living, who have patience, tact and above all, good moral judgment. They should stand to the older child who knows he has not always been in the foster home as a friend and adviser. They must win the confidence of child and family so that difficulties can be readily and amicably settled for the best interests of the child. At least two visits should be made during the year, while in doubtful cases or cases where complaints have been made it is necessary to be constantly on the watch lest both sides become discontented. If it is found

that no compromise can be effected and the welfare of the child would be better secured in another home, care must be taken to choose a home to fit the peculiar character of the child, and the supervision must be of such a nature as to avoid at the outset serious misunderstandings. With the older children and with the foster parents it is very good to have established a regular system of correspondence which makes for friendlier relations, and in the case of the child gives some idea of its educational progress. This matter should be carefully watched and a record kept of the child's class and standing when leaving the institution, and the grade and definite advance at each succeeding visit after placement. Very often in this regard, however, it is impossible to get good results, for the child has been retarded before entering the institution. He is also handicapped by the varying standards as to school grades in the localities in which he may be placed. Neither can there be any definite standard as to the work to be engaged in when the child is old enough to do for himself. This must be left entirely to the ability of the child himself and the financial status of the foster family. For a fuller and more detailed treatment of the supervision necessary to safeguard the interests of the placed-out child, let me refer to the outline for the visitation of children in foster homes used by the Catholic Bureau:

1. In giving the location of home, state the exact address.
2. Where family has removed since last visit state that fact, and make a report of the new home and its location on the lines followed in the investigation of homes.
3. *Condition of Home.* Describe conditions as you find them; give some concrete idea of the cleanliness, orderliness, and comfort of the establishment. General terms, such as "clean," are not sufficient.
4. *Physical Health.* State definitely just what is the health of the child; if it has been sick, state nature of illness; is it under treatment if ill? Care of eyes, head, teeth, etc.
5. *Mental Condition.* Describe accurately and designate whether above average; average; dull; backward; school grade.
6. *Clothing and Bodily Comfort.* "Clean" and "good" will

not properly describe. How many suits; examine underwear; bedroom; opportunities for study and enjoyment.

7. *Conduct of Child.* Where complaints are made, name them and the stated cause; ascertain whether they are justified, and report your conclusion as to where the blame lies, and what you have done to adjust the difficulty.

8. *Child Contented.* If not, why not? Go into particulars. If child is of an age when he is competent to state facts which will aid in arriving at a complete understanding of his relations with his foster parents and his attendance at church and school, he should be interviewed apart from his foster parents.

9. *Work.* Describe its nature and character exactly. "Little things," "chores," "farm work" are too indefinite. All these are meaningless terms, and indicate that the inspector has not a proper understanding of his duties. Where a boy is doing work for which he should receive a compensation, state what methods or efforts you have made for getting it. Where wages are paid, state amount.

10. *Attendance at Church.* "Regular" will not do. Specify whether every Sunday or how often. If not every Sunday ascertain and report the cause.

11. *Reception of the Sacraments.* State exactly the time. Month or two is indefinite.

12. *School Attendance.* Get record wherever possible. If absence is noted give duration and cause. Interview teacher, if possible, with a view to learning facts as to attendance and progress and class standing.

13. *Foster Parents.* Give some account of their statements regarding child. Do not use the term "No complaints." State definitely whether foster parents find the child satisfactory or the reverse, and give particulars as to their attitude in the matter. Get definite information as to whether foster parents are faithful in the performance of their religious duties.

14. *Child.* This means that you are to talk with the child and report the conversation. Do not use such indefinite statements as "Likes his home," "Knows no other home," etc. Describe the characteristics of the child, tell whether he is apathetic,

good-natured, affectionate, obedient, willing, truthful, honest, restless, quarrelsome, timid, obstinate, lazy, clear-minded or the reverse. When your report is received it should be possible for us to get some accurate idea of conditions as they really exist. Avoid leaving much to the imagination.

15. *Pastor and Reliable Neighbors.* The inspector who continually makes use of the same expression cannot well blame those in charge of affairs, if they are of the opinion that absolutely no effort is made to get the discriminating opinion of the pastor and neighbors as to just how the child is treated. The expression "Neighbors speak well of the family" is too indefinite. Tell who the neighbors are, for otherwise the expression is absolutely valueless.

16. *Summary.* Make your summary brief but complete and interesting, so that when it comes to the office it will not be necessary to revise it entirely.

17. *Your Opinion of the Home.* Homes may be classed as excellent, very good, good, fair, average, indifferent, bad, very bad. When you designate a home bad or very bad, removal is always in order.

Conclusion. Never leave a home where conditions are not such as they ought to be. Don't pass the difficulties up to someone else. You are the sole judge. Here in the office we cannot make changes at distant points. The territory assigned to you is supposed to be covered intelligently and conscientiously by you.

Turning to the requests for children we find that these follow pretty clearly the division made between the ages of those legally adopted and those discharged as self-supporting. The younger children under eight are generally taken for love and company, while those from twelve to sixteen years are asked for "to help around the farm," "to mind the baby," "to assist around the house after school," etc. Between the ages nine to twelve years there seems to be a combination of desires, people being willing to give the child a good education, treat it kindly and affectionately, even as one of the family, but with an eye to the future not so far distant when the boy or girl can be of some financial

assistance. Curiously enough it seems to be between the ages of twelve and fourteen years that most relatives apply for those of their kin who are in institutions. Of course very often they have never given the child a thought until informed by the Department of Public Charities that the child was to be referred for placement or had already found a good home. Then they become greatly aroused, and in practically every case where a placement had been made and correspondence begun with relatives, the child became dissatisfied, the family reported him troublesome, and the outcome was a transfer to the home of the relative, which just barely measured up to the standard and where the child will be sent to work just as soon as working papers may be secured.

This brief summary of the results of three thousand actual placements has covered possibly only those points which are well known to those already engaged in placing-out children. Most of the ideas are not new, but they are the outcome of a statistical study of cases in which some attempt was made to tabulate each case individually and to determine from these specific instances some general standards of investigation and supervision.

DISCUSSION.

MISS MARY ALMA COTTER: Is it not possible to have standards in the placing out of dependent children? I maintain that it is.

When we place a child, whether free or at board, we do our share toward ruining that child or helping him; we are doing our part in guiding him toward a life, and perhaps an eternity, of misery or toward one of happiness. Is there, then, any precaution too great, any trouble too irksome?

Miss Tinney has mentioned the need of knowing the child. To understand the evil tendencies that are to be conquered and the good points to be developed, it is important to have all the information available concerning him and his family, including the dangers to which he has been exposed, his handicaps and the inclinations already shown. Though sometimes not much of the family story can be learned, at least one thing can be done: every child admitted to the care of an organization can be given a thorough physical examination. This is not merely a guide toward his development, but is also a protection to others. If we know that a certain society has, through carelessness, sent an infection into our neighbor's home, will we take a child from that same careless society into ours? For the good of the child and for the protection of the

foster home and of opportunities for other children, every child should have a thorough physical examination upon admission to our care.

It is not too much to ask that we know all of the members of a household. We should inquire from some dependable source concerning the health and morals of every member and the opportunities that the home offers for the child's happiness and development.

The Massachusetts State Board of Charity has a blank to be filled by all applying to take children into their homes. It asks for such fundamental information as name and occupation of members of family, income, church connection, distance from school and references. When this is the usual form of application, it is likely to be no more irksome than a letter would be, and it gives a foundation. The people named as references should be consulted, even if only by letter. Of still greater value is the information obtained from people not named whose judgment is good. The pastor must be consulted always. The teacher to whom children in the family go, may tell what kind of care little strangers are likely to receive. In every community in which we place children, we should know one or two persons of dependable judgment and strong interest in the children, who will tell frankly and confidentially facts concerning the families.

Some homes will be disapproved promptly. Those that are promising should be visited by a worker who has common sense, mental alertness and right ideals—one whose judgment is good in deciding not only whether a home is acceptable or not, but for what kind of a child it is suited. She should notice the location, the source of water supply, drainage, opportunity for sunlight, sleeping arrangements, the personality of the home-keeper and of others in the household, nearness to school and church, the care that children already in the home seem to receive. In the course of conversation, she may learn the real motive for taking the child, and other very important facts. It is wise, when possible, to have the visit planned for a time when most of the household are likely to be present.

The facts learned concerning all homes, approved and disapproved, are of too great importance to be lost in the memory of one worker. Hence the need of adequate records.

No home where there are men lodgers should be used for young girls. Bitter experience has taught many not to place dependent girls in families where there are men, other than the father. A home that does not provide for regular attendance at school should not be accepted for any children of school age; one that does not provide for proper instruction and church attendance should not be accepted. These are but a few guides. We act as parents to the child. We should not place him where there are too many dangers or too few of the opportunities to which every child is entitled.

If we cannot find good free homes, we must use boarding homes. I have known splendid women, who have given excellent training and motherly affection to children boarded with them for a small sum—women who in justice to their own families might not have been able to add the expense of even one child. The Catholic Charitable Bureau and the Guild of the Infant Saviour in Boston have placed many children at board in this past year.

After the child has been placed, there should be careful and tactful supervision. Again, the mental alertness and the personality of the visitor are important. She should visit the home, when unexpected, win the confidence of the home-keeper and of the child, and get regular reports from the pastor and from the teacher. The child should be given an opportunity to talk with the visitor alone, and should feel free to tell anything that she wishes. It may sometimes be necessary to correct a point of view; but a visitor should never betray a child's confidence. A call at the school for the teacher's report, or a trip to the dentist gives a normal opportunity for this intimate talk. Far from interfering with the home discipline, this conversation is likely to be a help to the good home-keeper, while it gives the child an opportunity to tell someone of any serious dangers.

If the placing is for adoption, the supervision need be only until the visitor realizes that the child is suited to the home, and will have the opportunity to which he is entitled. Unless there is a legal adoption, the supervision should continue whether the placing is free or for board, and it is desirable to have the home visited at least once in three months.

Mrs. Ford has compared the child in the orphanage to one in a boarding-school. When graduated, the latter normally returns to the guidance of careful parents. To whom does the graduate of an orphanage return? This suggests a splendid opportunity for volunteer service on the part of Catholic men and women who will undertake to be special friends to one or two children or young people after they leave the institution, and perhaps through life.

In placing a dependent child, some of these details may seem irksome, and the precautions troublesome. However, in providing for the temporal and eternal welfare of children, no effort is too great.

MRS. ANNA M. SPALLEN: The New York Foundling Hospital is very active in finding homes for children. We classify homes as excellent, very good, good, fair, bad. My work is that of supervision after placement. Our hope is to have the largest possible number of placements result in legal adoption. The Sisters at the Foundling Hospital consent to this only after the home has been thoroughly tested by a three years' probation period, and the happiness of the child is reasonably well assured. Our children are placed before the age of three, if possible.

We have at present about five thousand children under supervision in private homes. I have six hundred on my list. I did not meet a single case of subnormal child in my visitation last year. I pay one visit a year to each child. Visitation ceases after legal adoption.

MR. PATRICK MALLON: Can we not keep children out of institutions in the first place? Every resource at our command should be directed to the maintenance of dependent families and to the retention of the children at home where they belong. Of course, many children are sent to institutions because there is no other way at the time of providing for them. I believe that many Catholics would give \$100.00 to an orphan asylum rather than \$10.00 to us to help to keep a family together. The charity of the orphan asylum seems to appeal more strongly to the imagination than the charity which would keep the family in its own home. One great problem is to keep from institutions children who need only temporary care. This happens on account of illness in one or another parent or a similar passing emergency. An institution must distinguish between children which it may have to keep for many years and children of the kind just referred to. The whole organization of life is different for the two types. I know a Brooklyn asylum caring for about two thousand children of which the majority have parents. It should be possible to maintain the home and keep the children there. We ought to do our utmost to furnish such funds and advice as would make this possible.

REV. THOMAS J. LYNCH: Forty per cent of the children who appear before the Children's Court in New York come from bad homes. This condition indicates that something is wrong. If we wish to prevent progress of the principle that the State has a right to the child, it is imperative that we put an end to conditions of this kind. One of our charity endowments brought to New York some years ago a specialist who was to teach New York how to take care of the children. In answering a question he stated that he was there in pursuance of a plan by which every child would be controlled from its cradle to its majority. If we wish to put a stop to work of this kind we must be up and doing.

REV. M. J. SCANLAN: Six years ago, under the direction of His Eminence Cardinal O'Connell, our Catholic Charitable Bureau entered upon an aggressive policy of prevention in work for children. Two-thirds of the children who were placed under the control of the State were Catholic. Our problem was to discover cases of needless commitment and to prevent them. I am convinced that fifty per cent of the commitments to institutions have been needless. This was the case primarily because there was no one on hand when needed to speak for the child or

undertake direction of it. For four years every session of every juvenile court has been attended by one of our representatives. We have a society for the protection of our Catholic children which covers the Dioceses of Boston, Springfield and Fall River. In three years we reduced commitments of children to our own institutions and commitments of delinquent Catholic children to public institutions, thirty-one per cent. In 1912, one hundred and seventy-eight children were turned over to public care as dependents in the Springfield diocese. Last year there were but forty-one. A like reduction has been effected in the Fall River diocese, and in the archdiocese of Boston. Children are committed to the Boston parental school largely for truancy. In 1912 there were three hundred and forty inmates. In 1914 there were one hundred and five. The city abolished the school. Eighty-five per cent of the boys were Catholic. I have worked against all needless commitments regardless of the religion of the children. Naturally, we are gratified by the results among Catholic boys. There is a perfectly equipped modern truancy school in Massachusetts that will have to be closed.

One may ask whether or not this reduction of commitments to public institutions is accompanied by an increase in the population of our own institutions. As a matter of fact we have fewer children in our institutions now than we have had in ten years. All of this shows that much can be done if we will see it and do it. In our diocese we have local agents and volunteers everywhere. They are in touch with every pastor. The latter may call upon them at any time to coöperate with public authorities in solving problems that concern our Catholic families. Surely the results that I have mentioned vindicate our system. We have been too willing to permit a father to commit his children after the death of the mother. Five years ago we boarded thirty-five children under two years of age. Last year we boarded nearly five hundred to tide over temporary emergencies. It requires little effort to convince a father that it is far preferable to board his children with a private family than to place them in any institution. Last year our Bureau received from relatives of the children, sixty-eight per cent of the money expended in boarding them. The Bureau supplies the remainder. It is not too much to say that our work has resulted in keeping five hundred children in homes and preventing their commitment to institutions. A father who sees his children committed to an institution and is relieved of responsibility for their care may readily lose all affection and be unwilling to receive his children back. These latter, on the other hand, lose their affection for the parent after a long period in an institution..

MISS ELIZABETH NEEDHAM: My experience as a trustee for children in the city of Boston convinces me that intemperance is a prolific cause of dependency with us. I believe that we are neglecting a very important

duty in not stirring ourselves more actively against intemperance. Sometimes when we release children for return to their homes, we shudder at what awaits them. This condition is due to drunkenness so frequently that I feel little impulse to look beyond this immediate problem.

REV. SAMUEL LUDLOW: I agree with Mr. Biggs in that, like him, I do not find the institutionalized child about which we hear so much. I say this in the light of eight years of institutional work. In the past three years I have dealt with over four thousand children from institutions. I find them very much like other children.

MR. ROBERT BIGGS: We are all agreed in preferring the home to an institution. Many say that if all of us fulfilled well all of our duties as Catholics, many of these problems would disappear. This is true but absolutely futile. It is wise perhaps to give more attention to immediate problems and less to remote causes. All remote causes meet in the make-up of human nature. I am delighted with the report from Boston. The St. Vincent de Paul Society in Baltimore prevented the commitment of one hundred children last year. We have one hundred and fifty children at this moment not in institutions, because we have made provision for temporary emergencies in their homes. We spend over \$10,000.00 annually for work among children who might otherwise be subjected to public commitment. What about the children who cannot be placed in homes because they are not fitted? What becomes of the children whose homes are utterly unfitted? We meet children absolutely without any idea of discipline or moral restraint. What are we to do about it? We find some children whose habits are such to make it impossible to place them with other children. What are we to do with that type?

REV. MICHAEL SCANLAN: Of course, when I spoke against needless commitment of children, I did not overlook the actual need of institutions and the merciful work that they perform. I am not so much afraid of the institutionalized child. I suppose that our graduates of West Point and Annapolis are institutionalized and we are proud of them. Institutions are necessary for defective children. There is no other solution of that problem. Our mothers' pension law in Massachusetts makes generous provision for keeping the family together where the support by the father is lacking. We aim, however, to subsidize the family temporarily without waiting for the State to act. It is my experience that money can be found when there is work that must be done. We have a large list of available homes selected from all parts of the State. Very few of them board children without compensation.

MR. JAMES F. BOYLE: No one can better understand the real need

of institutions for certain types of children than those who are engaged in home finding. We have placed through the New York Home Bureau four thousand children. Inspection is made twice a year by our agents. Of course, we meet now and then a sub-normal child which naturally finds its way back to the institution from which it came. All of us have a duty to recognize, the absolute necessity of the institution in its own sphere. Justice no less than humanity calls for this.

BROTHER GRATIAN: It is not an easy matter to understand just the place of institutions in the care of children. Simple statements are apt to be misleading. How many who express judgment about institutions have ever visited an institution? Would it not serve the interests of real progress if we would base our judgments on actual personal knowledge instead of ideals, however sacred these ideals be. I wish to suggest seriously that the delegates to this Conference who are interested in the welfare of children, become familiar with all of the institutions which it may be possible for them to visit without inconvenience or expense. I do not forecast your judgment after study. I do urge this method of getting first-hand information, of looking at problems at close range, and thereby of understanding the minds of brotherhoods and sisterhoods which are doing institution work. There is a delegate now in this room who attended a certain meeting of the National Conference of Charities and Correction. She accompanied a non-Catholic who wished to visit a Catholic institution in the convention city. The latter frankly confessed dislike of the institution and condemnation of the methods of its work. An hour's visit completely changed his mind. He became and will remain an ardent champion of the sisterhood and the institution. We who are identified with that work are just as eager as anyone can be to find out wisdom and accept it. But there is no wisdom in judgment of institutions that is not based on first-hand information.

REV. THOMAS DEVLIN: It might serve us well to revive the doctrine and practice which the Church developed around the office of godparents. Godfathers and godmothers have a duty toward godchildren. While we are speaking of religious neglect of the children of the poor and of the danger of unnecessary commitment to institutions, may I not ask that we look up godparents' neglect of children and determine whether or not they might help in solving our problems. Father Wastl published an extremely interesting historical study on the obligation of godparents in *The St. Vincent de Paul Quarterly* three years ago. Every essential element in the modern big brother and big sister movement was anticipated by the Church. Let me commend this general thought to you.

BROTHER EMERY: New York wisely distinguishes between dependent

and delinquent children and sensibly requires separate care. My work is in an asylum for dependent boys, of which there are two hundred and seventy. There are orphans, half orphans and dependents among them. After care is supremely necessary. It is to the institutional life of the child what the high school is to the parochial school. When our orphan boys reach sixteen we attempt to place them in a safe environment, and to secure work for them. I have established a boarding house in Albany where the boys may live after they secure work. They pay \$2.50 a week. We encourage the boys to save and to plan for the future. There is not a kindly service that parents can render to children that we do not perform for our former orphan wards.

We neglect nothing that can help to make the boys reasonably happy. How many of you know that we have well-established lessons in dancing for our boys, that we have weekly dances to which the boys invite girls from different parishes in the city? How many of you know that there is not one of the gentler courtesies by which a young man smooths his way through life, that we do not endeavor to teach in the normal natural way. The institution's work ought to be judged in the light of after-care as well as in itself. If after-care is neglected, determine first of all whether or not the blame for that neglect may be placed upon the institution or upon some flaw in the wider organization of charities of which the institution is but a part. I know no institution conducted by either brotherhoods or sisterhoods where those in charge are not taxed to the limits of endurance by their duties. Perhaps some of the burden of after-care ought to be taken over from us by agencies created for that purpose. At any rate, I return to my original thought; make sure always to get first-hand information of institutions in order to be in position to understand their real work, to defend them when they are misunderstood, and to help them to see things more clearly when perhaps judgment may be at fault.

COMMITTEE ON CHILDREN.

Second Meeting.

Wednesday, September 20, 1916, 10 A. M.

REV. SAMUEL LUDLOW, *Chairman, Superintendent, Institution
Schools, New York City.*

The meeting was called to order by the Chairman whereupon the reading of papers followed.

THE AVAILABILITY OF PAROCHIAL SCHOOLS AND PARISH HALLS AS SOCIAL CENTERS.

REV. EDWARD HAWKS, *Philadelphia.*

I am sure that you will feel that some explanation should be given for my reading this paper. It was intended, as you know, that Rt. Rev. Monsignor McDevitt of Philadelphia should have addressed you. Since the arrangement was made Monsignor McDevitt has happily been appointed by the Holy Father to the See of Harrisburg. It was, therefore, impossible for him to fulfill his promise to be here. Whilst rejoicing that he has been chosen to the high office of Bishop in the Church of God, you will at least regret the fact that he cannot be present to deliver a most instructive address on a subject that lies very near to his heart. At a rather short notice he asked me to take his place. It is only fair to myself to tell you his reasons, for I should feel most humiliated if I thought that you supposed me to be adopting the rôle of a sociological expert. I admit my almost total ignorance of all the principles and theories of sociology. I have merely come at Monsignor McDevitt's request to describe certain activities that are in vogue in the parish to which I am attached in Philadelphia. By so doing Monsignor McDevitt considered that a practical illustration might be given, of the very kind of work that he would have advocated, had he read the paper himself.

I take it that it is the mind of the Committee that the subject should fall under two heads. The first: To what extent have we need of social centers in our charity equipment. The second: To what extent might parochial schools and parish halls serve that need.

To the first question the answer might, perhaps, be given that the church building itself has always to some extent been a social as well as a religious center. There never was a time in the history of Christendom when the works of mercy were neglected. In fact it might be said to be characteristic of Christianity that it did at all times urge upon men the necessity of a

practical demonstration of the fundamental truth of their universal brotherhood. Certain it is that those outside the Church were more impressed at first by her social activities than by her doctrines. The altar and the pulpit were inseparably connected with her mission to heal all the miseries of man. Sooner or later, however, some kind of building was needed to carry on work that could hardly be conducted in the church itself. And so it is that we find hospitals, almshouses, convents and guild-halls springing up as necessary equipments. This is especially true at the present day when the practice of the Church is to build a school and a parish hall even before the sacred temple itself. Whatever objections may be urged to this, it is useless to deny that in this way alone does the priest of practical mind meet the necessities of the hour. His experience teaches him that if he is to keep the people faithful to the Church, much more will be demanded of him than the administration of the sacraments and the preaching of the Gospel. He must go out into the highways and by any legitimate means compel mankind to hear his message. He must, above all else, find some way of getting to know his own people and to be known by them. Moreover, he must keep pace with the activities of the non-Catholic societies, unless he wishes to convey the impression that he is not interested in anything except what immediately concerns men's souls. If the Church neglects the priceless opportunity that social service offers, then other organizations will step in and take her place. I know that it is urged that the so-called "institutional church" is a failure and that boys' clubs, swimming pools and sewing classes do not increase the church membership. I have seen this very objection repeatedly urged in non-Catholic journals, with a great deal of truth. But I think that this answer can be made. The "institutional church" is in nearly every case a non-Catholic organization. It *does* meet with success along those lines in which it can hope to be successful. It *does* afford opportunities for young people to advance themselves socially. It *does* keep them off the streets at night. It *does* teach them economy and refinement. If it *does not* make practical Christians out of them, that is only because its Christianity is ineffective,

because it is not able to supply the needs of the soul, because it cannot give divine certitude to the mind. I think there is some truth in the charge that the institutional church confuses the means with the end, and does make people think that the essence of religion lies, not in believing the truth, but in living an outwardly respectable life. But this confusion can only exist where the church has no true faith to propound. Such an objection would not be valid in the case of the Catholic Church engaging in social work. It would always be clear to everyone that the Church was only solicitous of improving conditions in order to be able to save men's souls more easily. I think that what we need is to put into practice in our ordinary parish life the methods that must be adopted in the foreign mission field, the methods, if you will, that our Divine Lord used Himself. He healed the sick, bound up the broken heart, and then provided medicine for the soul. He grasped the occasion that the miseries of social disorder presented.

If there is some doubt as to the value of the "institutional church" as a means of spreading the Gospel, I think that there can be no doubt that the ideal of what we call the "Sacristy Priest" has proved to be a failure. Wherever the minister of God has been content to wait for the people to come to him, he has lost his influence with them, no matter how blameless his life has been.

I will not dwell longer on the necessity for social centers in the work of the Church; for I think that the general practice of priests in city parishes, proves that all are fairly agreed that such centers are needed. Social work must be done, and if it is to be done effectually and economically then it must have its workshop. Method and centralization alone can enable the priest to do much with the small amount of time at his disposal. Then there is the question of lay helpers. Charity work will always be largely done by the lay helpers. We read how the Apostles in the infant days of the Church complained that it was impossible for them to leave the pressing duties of their ministry in order to "serve tables." Many priests make the same objections today. They realize that "tables must be served," yet they feel

that there are higher duties that call for almost all their energy. How can they accomplish the things which they know must be done, without help? The answer will be that there are many amongst the laity that only need direction and inspiration to make them most effective auxiliaries. These must have a place in which to meet. The church and the rectory are only make-shifts. Sooner or later some kind of social hall, guild-hall, or parish institute will have to be erected.

This brings me to the second point: the opportunity offered by the existing plant for social work. Practically every parish has a school and with it some kind of hall or basement. The parish of St. Edward, Philadelphia, from which I come, is situated in a very crowded mill district. It is composed of a number of fairly wide streets which are flanked by a very large number of narrow lanes, each containing about seventy small houses. The priests working in this area were alarmed at the danger of the young people slipping away from the influence of the Church. There were indeed the usual social gatherings consisting of euchres, concerts and suppers, but they were only attended by a minority of the Catholic population. Moreover, they were regarded as merely money making devices, or else as amusement for people who lived fairly comfortably and dressed passing well. It was found necessary to discover some means of becoming acquainted with the diffident in order to be able to help them. There was, it is true, a very large demand made for relief, but it was realized that most of the relief bestowed went not merely to undeserving cases, but to those who were professional beggars. Something was needed which would bring the priests into the closest contact with those who needed their ministry the most. Meanwhile the non-Catholics were active. A well-equipped children's hospital was almost entirely engaged in treating Catholic children. There was also in the neighborhood a palatial settlement house and day nursery, a large Y. M. C. A. building, and a number of dispensaries and social agencies. There were also boy scout organizations, swimming pools, etc., in fact, nearly every English-speaking non-Catholic church had some attractions to offer to the young people whose only play-

ground at night was the street. Under these conditions it was felt that the new school that was to be erected must be especially planned to meet not only educational but social necessities. Its principal feature was a very large auditorium. There were also a number of committee rooms, smaller halls, and a large airy basement. The method employed in reaching the people started with the school itself.

One of the principal dangers which threatened the success of the Catholic school was absenteeism. A great many of the absentees were children of careless families. To use harsh measures would mean driving children from the school. To tolerate their absence would be destructive of discipline. Moreover, it was just these families, thus identified, who would offer the readiest opportunity for social work. It was out of the question for the priests to become truant officers—they did not have the time in the first place—and in the second it was thought that this kind of work would train a most efficient band of lay helpers. The Conference of St. Vincent de Paul was therefore chosen to deal with the absentee question. The parish was divided into eight sections. Two men were appointed to each. To them the Sisters reported each day the names of the absentees. The same evening a man called upon the family and tactfully inquired into the cause of the child's absence. Sometimes it was sickness, sometimes truancy, frequently lack of clothes and shoes, and again mere indifference. But in each case something was learnt of the needs of the family without seeming to unduly interfere with its privacy. A splendid opportunity for social service was thus grasped, and very soon a list of families was prepared by which the priest knew of conditions that his official annual visit would not be likely to disclose. The truants were warned and if incorrigible were at length turned over to the public school authorities. Shoes and clothing were provided for the needy. A spiritual visit from a priest met the case of indifference. It was now found that a frequent cause of inefficiency in school was due to a lack of a proper midday meal. In a mill district a surprisingly great number of married women are bound to work if large families are to be maintained. Then

there is the case of the widow. A new experiment was tried that met with unlooked-for success. In the large room in the basement a kitchen was fitted up, and a plain and wholesome midday meal was served free of charge to all those children whose parents were working. A great change was observed in the children. Before it was found that many of them went home at midday to a dry crust of bread and a glass of water. Some of them had nothing whatever to eat until evening. In place of this a warm plate of meat-soup and wholesome vegetables enabled the child to attend to its studies at the afternoon session. To pay for this meal an annual entertainment easily defrayed the surprisingly small expense. About seventy or eighty children were thus fed each day, and the midday meal gave the Sisters an additional opportunity to train their children in orderly habits, and to get to know them outside the actual school-room.

But though the school was thus improved in efficiency it was still to be deplored that the parents of several hundred children could not be persuaded to send them. This happened mostly in cases of mixed marriage. These public school children had hitherto been gathered on Sunday afternoon for catechetical instruction. For the rest of the week they were unknown to the Church. Their constrained demeanor in the presence of the clergy, showed that they never felt quite at ease in their religion. Moreover, they were in danger of becoming a separate type from the children of the Catholic school. They frequently spoke of themselves as "going to Protestant schools," and seemed to think that quite a different standard was demanded of them. It was natural that they should consider themselves thus, and yet it was hard to change the situation. It was impossible to treat all the children exactly alike. The means taken to meet the difficulty was a class held in the midweek by one of the priests. This class was so arranged as not to seem to be primarily religious. All the atmosphere of the Sunday-school was deliberately removed. Attendance was voluntary. To the child's mind it was almost the same as going to the movies! There were moving pictures too. Here the school hall played its part again. The sexton managed the lantern. Slides were obtained from the edu-

educational department or any other source. The subject matter was the most varied. Sometimes there were comic pictures, some times slides made from local events. Pictures of the last picnic or the Christmas play were often chosen. No one could ever guess what would come next. The consequence was a very large attendance of just the kind of children whom the priest wanted to interest in the school. A seemingly ludicrous rule was made about attendance. Anyone Christian, Jew, or Catholic, could come, *provided* that they did not attend Catholic school. Those children who did go to the Catholic school had a similar class at another hour. Their attendance on this occasion would have swamped everything. The result of this class was to foster a love for the priest in the hearts of the children; and many of them loudly demanded that their parents should send them to the Catholic school. Moreover, Protestant children came in large numbers, and this helped to eliminate their prejudice against the Church. The only religious features were pictures from the Bible and lives of the Saints, and the recitation of certain prayers and a very simple catechizing at odd moments on fundamental Catholic beliefs.

The description of these activities leads up to the dealing with the boys and girls who have left school. In this matter the opportunities that the parish hall and school building offers are enormous. Who does not go through our streets at night and see the crowds of young people at the street corner, without wishing to do something for them? There stands the school with its doors closed and shades drawn. Could not it be utilized in some way? An attempt was made. The big basement was fitted up as a pool-room and gymnasium. Then an officer of the U. S. A. Army generously trained the boys in military movements. This kind of teaching is now so universal that it hardly needs to be noticed. Of course it is a more or less disappointing work. It is hard to keep boys faithful. It is difficult to preserve absolute decorum in a play-room unless you drive off the very boys who need the place most. This work is about as successful as most work of the kind; as to its necessity, surely there can be no need of argument. If the boys are not in the church play-

room, they will be in that of some other denomination, or worse still in the low dance hall or pool parlor.

The girls in a mill district are exposed to the very greatest danger. Their occupation gives them the opportunity of forming undesirable acquaintances. The ruin of numbers of our girls, their early and disastrous marriages, their lack of thrift and delicacy of feeling demanded that something should be done for them. It was necessary to approach the subject carefully. It is impossible to herd large numbers of girls together as you can boys. It was arranged that a number of women of the parish should take districts. I want you to particularly notice the importance attached to the fact that these women belonged to the parish, or at least to the immediate neighborhood. To have imported workers from a fashionable suburb would have been useless in this case. Waiving altogether the question as to what good can be done by so called "slumming," it must be admitted that only those who knew all about the lives and mode of living of these young girls, could be able to give them real help. These women that I speak of were usually forewomen in the very mills where the girls worked. They were chosen on account of their solid piety and good sense. It was their duty to call upon the younger women who were in danger of forming undesirable acquaintances, and to invite them to spend a pleasant evening at the church hall. Everything was done to avoid the appearance of undue influence or officiousness. The girls were to be treated as friends. Each week those who responded to the invitation met in a room in the hall. Here they sang, played or danced as they wished, but most of them preferred to take up millinery and dressmaking. A number of first-class milliners and dressmakers volunteered their services, and the girls became interested in trimming their own hats and cutting out their own garments. The beginnings were small, but there is no question that they will grow, as the girls and their friends get better acquainted. Most of the help in this work was provided by a very efficient Dorcas Society, such as I suppose every parish feels bound to have. The visiting of the girls in their homes, the superintending of the meals for children, the constant meet-

ing of the society to discuss plans, has given this Dorcas Society an intimate knowledge of conditions that has taken away the appearance of officialism, and trained a large body of devoted auxiliaries to the clergy.

From the work amongst the younger people, the need was realized for bringing the married women together. A large percentage of our social evils arise from disordered family life. Many mothers are well disposed but ignorant. Many of them even need to be taught very fundamental principles of economy and good housekeeping. Many again though careful about their children, neglect themselves, and in this way become unattractive and incapable of maintaining cheerful homes. It might seem that the teaching of economics was far removed from church work. Yet economics is a most necessary science in these days of expensive and luxurious living, and if there is no other means of teaching it—then the Church must. The outgrowth of these thoughts resulted in St. Monica's Guild, which was primarily started to insure that married women would have a separate Communion day once a month, and a monthly service in church when they should pray that God would grant them happy homes. This organizing of married women was a most fortunate move, for by this means desirable friendships were formed and successful mothers were able to help the unexperienced. There were also meetings in the hall, at which physicians gave helpful advice about the simple treatment of ailments and the principles of hygienic living. Several splendid lectures were also given upon food economy.

Still another agency was instituted to disseminate wholesome principles. It was found that many young people, especially girls, spent much of their time in the winter in reading a class of fiction that would only suggest unreal impressions of life. Now the average church library is a very inefficient thing. It is either a collection of Sunday-school books, or else of obsolete and unattractive volumes that would tempt no one to open them. There is no reason for this state of affairs to exist. All modern novels are not bad. Many are excellent. Then we have at present a number of very attractive and readable Catholic novels. It was

decided to make a new collection of books to be almost entirely works of fiction, from which everything should be excluded that suggested hard reading. Young mill operatives will not enter a library unless to get a book that will afford them recreation. Our library has been very successful. To our astonishment it was just the works of Catholic novelists that were the most in demand. Very few, including the priest in charge, had any notion of the great numbers of entertaining works of fiction which were obtainable. We have nearly three thousand volumes. They are read until they fall to pieces. They are distributed by a most up-to-date system which follows that of the public libraries. It was quite easy to find young girls who were delighted with the opportunity of becoming amateur librarians. On a winter's evening the library is filled with anxious young people discussing the merits of the various books.

From the library came the idea of the Miracle Play. I suppose it was through the influence of Monsignor Benson. Here indeed was an opportunity, long neglected by the Church, of presenting divine truth in attractive form. "The Upper Room" was performed last Lent in the auditorium. As a result of this new idea, five thousand people witnessed the four performances, and nearly all of them testified to the wonderful impression that it made upon them. These mystery plays at Easter and Christmas are to become part of our parochial arrangements. In this matter, as in all those that I have described, the priest needs to do nothing more than direct. A hundred willing helpers are found ready to carry out his suggestions. And what happiness it brings to him to find such a ready response!

Finally the outgrowth of these attempts to meet the appalling conditions of city life was the determination to found a settlement house. The three parishes of the Visitation, St. Michael's and St. Edward's, coöperated in this work. It was felt that a settlement house, the discussion of which lies rather outside my subject, would be the more successful if it were inter-parochial. Some things are best done by the parish as a unit. The very narrowness of parochialism dams up the forces that might run to waste, and utilizes them for work. But the larger under-

takings might easily be stunted if they become too localized. A settlement house is a large undertaking, in which numbers of people from other parishes must necessarily take an interest if it is to be a success. It was thought better to make it the result of combined effort. When the three pastors approached the Archbishop for permission to purchase a large house for the Sisters who were to undertake the work, His Grace remarked that the spectacle of three neighboring priests being agreed to such a proposal was so uncommon, that he gave them his approbation and blessing without a moment's hesitation.

ENGLISH-SPEAKING TEACHERS FOR FOREIGN CHILDREN IN SUNDAY-SCHOOLS.

MISS KATHARINE A. MCCANN, *United Catholic Works, New York.*

In dealing with the problem of teaching catechism to non-English-speaking children the first requisite would appear to be familiarity with the racial traditions which have formed and controlled their people, with the story of the aspirations, the struggles, the failures, the successes which up to the present have made the history of which they are a part. Fortunately for the student and prospective teacher the interest aroused by the presence of large foreign colonies in our cities has led to a study of our more recent immigration, with the result that it is possible to secure this insight.¹

The studies referred to are written in a sympathetic and understanding spirit. While from our Catholic standpoint there is a frequency of incorrect interpretation, there will be found much to fire the enthusiasm of the teacher. She will learn from observers whose leanings and bias are not Catholic, the choice of observers having been made designedly non-Catholic for the purposes of this paper at this point, that the Italian and Slavic immigrant people, at home and here, are, as Catholics, notably religious and devout, intensely desiring for their children op-

¹*Our Slavic Fellow Citizens.* By Emily Green Balch. *On the Trail of the Immigrant.* By Edward A. Steiner.

portunity to be reared in the Faith of their fathers. There will be inspiration in the accounts given of the preparation for the journey to America with Mass, and the receiving of the Sacraments on the morning of the day of departure as typical of the regard in which these people of ours hold the spiritual and eternal. Typical too, is the farewell greeting sent by these immigrant people to those who having crossed with them now go their various ways, "The Lord be with thee." She will learn with delight, with some surprise, perhaps, that so zealous are our Polish people in the practice of their religion that, "the chronology of the founding of their churches furnishes to all intents and purposes an outline of the dates and locations of their settlements." And what can more surely deepen thought, kindle zeal and spur resolution, remembering the rich Catholic heritage of our Bohemian little ones, than the following conclusion of an observer: "Now that the critical and destructive work is done, there seems to be a great deal of mere indifference to all religious matters, and, as one hears, a good deal of self-indulgent, rather gross living on the part of some who are, as they say, 'free thinkers as much as they are anything.' On the other hand, one also hears of the children of the old fighters for free thought joining one or the other of the Protestant Churches, partly, perhaps, from social reasons, partly, doubtless, from a hunger which negations could not satisfy."

The teacher will be gratified also and encouraged to find in the pages of these studies the following expression of opinion given by a prominent non-Catholic settlement worker among the Italians:² "Above all there should be immediate suppression of all proselyting among these people. Their Church is in their blood. The veneer, which is all the new church connection is, stifles the vital breath of the soul, and leaves the so-called convert without a church. The exception proves the rule. Remove the temptation of the loaves and fishes in the proselyting endeavor and see how successful the effort is. Let the Catholic Church live at her highest among these people, and the political problems they create will disappear."

²Lillian W. Betts.

Turning from the consideration of the attitude of the more recent immigrants toward conserving and fostering the practice of their religion and the passing on of its blessings to their children, the student naturally reverts to a consideration of the difficulties in the way of the earlier German and Irish immigration, a part of which she probably is. The question as to how the difficulties then met with were surmounted will doubtless arise. Were the pioneers able of themselves to establish and support the Church and bring up their children in the Faith? Were there no friendly hands stretched forth to help them in the exertions which must have pressed heavily upon them? For the answer to this inquiry she may turn to our own Cardinal Archbishop of New York. In the history of the New York Cathedral, speaking of the establishment and the first years of St. Peter's Church, His Eminence tells us that the King of Spain gave \$1,000.00 for the building of old St. Peter's, the congregation in return reserving a special pew for the Spanish Legation. One expression of Cardinal Farley's, on the second page of the preface, is striking. He says: "In the pioneer days, our forefathers sought aid from France, and Spain, from Cuba, Mexico and Ireland. Today this diocese alone contributes to the foreign missions, seventy thousand dollars yearly." This was written in 1910. At present, the amount sent to the Propagation of the Faith is considerably over one hundred thousand dollars. This is a striking fact easily overlooked.

This inquiry with its answer should be fruitful for the teacher. It should sustain her in her efforts to aid those now participating, however feebly, apparently, in the struggle to hold fast to the Faith and to pass it on to their children, out of a feeling of thankfulness to those who, under God, came so nobly to the help of her forefathers. Such deeds as these can rarely be paid for fully in kind. But all is well repaid if, when opportunity offers, the blessings received are passed on. Eternity alone can reveal how rich the return to those who aided early in this work so dear to the Heart of our Lord. Nor shall the reward be less to those who now lend their aid for the benefit of a people who will, in turn, be as strong and helpful as any.

A second requisite in the training of the prospective teacher is a close acquaintance with all the municipal activities which affect either in a restrictive or helpful way the parents of the children. She should learn to be wise in her generation as are the children of this world, who have secured much influence among our newly-arrived people by appearing to be the gracious donors of benefits really the gift of the municipality. She should know especially how to reach agencies which relieve conditions that worry and oppress the households of those unfamiliar with our language and our customs; she should know the location of churches, schools, hospitals, clinics, day nurseries, milk stations and relief agencies; she should familiarize herself with everything that has to do with attendance at the near-by Catholic churches and with the regulations of the neighboring parochial and public schools.

Knowledge of the sort outlined here is not difficult of attainment. Any parochial or public school teacher, or anyone who has worked with one or more of the numerous Catholic relief societies, becomes possessed of such knowledge cumulatively as case after case is considered and referred to the proper agency. Its acquisition undoubtedly presumes a willing and sympathetic spirit combined with a great capacity for helpfulness; qualities which are to be assumed as belonging to one who is ready to enter upon the labor of love which is being treated of in these pages.

Accompanying the acquisition of the knowledge suggested as requisite for the pursuance of this work, there should be for the teacher the cultivation of a tactful, fraternizing spirit, with a view to its aid in visiting among the parents. Here the difference in language may appear as a difficulty. It has not been given prominence here because it lacks importance in so far as children are concerned, the facility with which the average child learns the language of its environment being a matter of common knowledge. Even with the parent it is not an unsurmountable difficulty. There is usually to be found in the neighborhood among the older pupils, the teachers, the nurses, librarians, parish visitors or settlement workers a dependable interpreter who will

give needed coöperation. One of the most effective opponents of proselyting in New York knows no language but English. She has, however, been a trained nurse, a settlement worker and a visiting teacher. This rich experience, together with the vivifying gift of the apostolic spirit, has enabled her to do wonderful service for God among the Italian and Slavic people. Familiarity with the language of the household visited is not essential. There is the language of gesture, of tone, of look which the teacher should well consider and guard. With the children in teaching catechism there is in addition the language of the picture and symbol to supplement and illuminate the spoken word.

The pedagogical side of the work has not been touched on, the assigned scope of the paper not requiring its consideration. The problem to be presented for discussion is rather how to apply whatever pedagogical knowledge has been attained to the teaching of foreign children. That the application of tried pedagogical principle is equally as vital in the teaching of catechism as it is in secular subjects cannot be denied, although in practice there remains much to be desired. The Normal School for Catechists in New York was organized under the leadership of the Rt. Rev. Monsignor Wall, D.D., for the purpose of meeting this need, and is doing excellent work through its graduates and by means of its Lecture Bureau, which was founded by the alumni of the school.

In the desire to bring pedagogical experience³ gained in public school teaching to bear on the problem of teaching catechism to children attending the public schools of New York City, Rt. Rev. Monsignor Michael J. Lavelle, V.G., enlisted the coöperation of the teachers, the outcome being the organization of a society popularly known as Chapter Theta Pi Alpha of the United Catholic Works. This society is actively engaged in promoting the teaching of catechism in afternoon classes. As it was organized principally to reach children in non-English speaking families who were not in attendance at any religious instruction, a brief account of the Chapter and its work will not be out of place.

³The Catholic Instruction League of Chicago was organized also as result of desire to utilize the pedagogical experience of the teachers of the public schools.

The Chapter commenced work under the auspices of Cardinal Farley in 1913, its purpose being the bringing of all Catholic children within the sphere of religious instruction. Annual dues are paid by the members which number 1,900. In addition to the payment of dues eight hundred members are giving service in afternoon catechism centers. There were last year forty-six centers with a registration of over eight thousand children. All work is done outside of school hours, teachers going to centers nearest to their schools. Since teachers as well as others recognize that "all work and no play makes Jack a dull boy," the Christmas festivities are provided for out of the Chapter's treasury, and the closing exercises in June are made eventful and joyous.

Before inaugurating the opening of centers in 1913, the officers of the association visited the City Superintendent of Schools and the President of the Board of Education, and acquainted them with the purposes and aims of the Chapters. Both of these officials assured the officers that teachers were free to use their time outside of school according to their inclinations, and expressed confidence in the ability of the teachers to so conduct their enterprise as to give no cause for criticism. The result has shown that the confidence was not ill-bestowed.

Work with the children is continued throughout the summer by the establishment of Vacation Schools, the teachers employed being paid for their services. This year the sum of \$1,000.00 was set apart for the purpose of conducting those schools. As over 11,000 children have been cared for, it will be seen that the money was well expended. The figures, while they include many parochial school pupils, indicate the presence at Vacation Schools of a number of children who failed to attend the ordinary Sunday-school or afternoon catechism classes. It is an advantage gained to know of them for following up purposes.

The exercises in the Vacation Schools provide for the teaching of catechism and preparation for the receiving of the Sacraments, manual and athletic work, story telling, picture shows and music. These exercises are varied by trips to the parks and beaches. A Committee of the Chapter looks after the vacation

outings of Catholic children, so that all shall be under Catholic influences while out of the city. This Committee is hopeful of founding a summer home for children in the near future.

In honor of the National Educational Association Convention, the Chapter arranged a Musicale and Reception for the evening of July 5 last. The attendance which taxed the capacity of the Waldorf-Astoria ballroom was truly representative of the teachers of the nation, irrespective of creed. The Reception was honored by the presence of many of our Church dignitaries, of the State Superintendent of Public Instruction and his deputies, and of three members of the Board of Regents. There were many thoughtful inquiries as to our activities, and many expressions of interest and cordial approval.

In closing this account of Chapter Theta Pi Alpha, it is a pleasure to be able to say that as progress is made and closer acquaintanceship secured, teachers learn to know of and admire what Andrew J. Shipman, our late lamented co-worker, described as the courageous ventures, the labors and ideals of our newer Catholic Americans. They become in consequence more and more imbued with a desire to share in the struggle to achieve advancement for them and their children. Willingness to serve increases, obstacles are brushed aside and enthusiasm holds sway.

With regard to the visiting of homes the following suggestions are made to teachers who desire to work successfully among foreign people. They have been gathered from workers of long and tried experience, who are intensely interested in everything which tends toward the spiritual uplift of these people whose welfare they have made a subject of thought and endeavor. In visiting homes make it clear that the child is the center of interest. At the same time be alert to learn of the spiritual condition of the household. Impress upon the parents that to neglect the religious training of the child is to be out of accord with American customs. Insist on the necessity of Sunday and Holyday attendance at Mass. Call attention to the number of Masses which are celebrated, opportunity being provided for all to attend. Call attention also to the fact that American Catholics are zealous in observing the practice of hearing

Mass on Sundays and Holydays. Urge frequent Communion for parents and children alike. Have parents interested whenever there is a general Communion as this always draws children. Urge that a priest be called when there is sickness, even though it may be thought that the priest cannot speak the language of the sick person. Inquire delicately as to whether the parents have been married by a religious ceremony, and if not, offer to have the ceremony performed without risk of publicity. Make inquiries as to baptism of children. In preparing children for Communion and Confirmation, make sure as to the validity of the baptism. Avoid expecting complete knowledge of our American customs. Avoid making light of favorite racial devotions. They are thought to be important, and it is wise to accommodate ourselves to the sentiments evoked by their practice. Avoid above all things else any attitude of superiority. Exercise patience in listening to details and maintain a show of interest as you hope to secure a hearing.

Encourage the parents to talk with their children of the various religious ceremonies of the village festivals at home, making them familiar with their significance. Let the parents know that the teacher will encourage and stimulate her pupils to repeat what they have been told of these festivals and ceremonies.

As in every village there is a constant recurrence of interesting festivals and appropriate ceremonies parents cannot plead lack of knowledge, and they would be remiss indeed who would fail to take advantage of this opportunity at meal times or while the household duties are being accomplished to keep in touch with their children. There can be no better way to help overcome the widening of the religious gap between them and their children.

In conclusion, I would plead for increased interest in these our brethren of the household of the Faith, more foreign because of our aloofness than for any difference of language or customs. If it be true and doubtless it is true, that⁴ "the Church is in imminent danger of losing millions of adherents" through

⁴*The Ecclesiastical Review*, by W. H. Agnew, S.J.

failure to seek out and minister to those newly-arrived among us, shall we be held altogether blameless? The Cradle Rolls of the Protestant churches and the Protestant societies, organized that they may care for the immigrants immediately on landing, have Catholic babies on the Cradle Rolls and Catholic immigrants also for the most part. The systematic direction of the energies of non-Catholic boys and girls of high school and college age for work in settlement and mission houses; the innumerable non-Catholic associations of older men and women, many of which are confessedly material and irreligious in their objects, should startle us into endeavor to rescue the host of our children "being led away captive." Let not the thought that the problem is too big and the means too inadequate for us to hope to meet it successfully, oppress us. God will bless efforts however feeble, if made to save His helpless ones, and will bless us in return for what we have tried to do for His sake and in His Name.

Books Found Helpful: *Catholic Teaching of Children*, by Winifred Wray (New York: Benziger Brothers); *The Catechism in the Infant School*, by Rev. L. Nolle, O.S.P. (St. Louis: B. Herder); *Course of Christian Doctrine, a Handbook for Teachers*, *The American Ecclesiastical Review*.

DISCUSSION.

MRS. THOMAS L. QUIGLEY: Catechetical work in behalf of children of foreign born parents, especially Italians, was begun in Buffalo sixteen years ago by the Catholic teachers of the public schools of the Italian quarter. Later they formed an organization embracing the diocese of Buffalo, and known as the Mount Carmel Guild. Its founder is the Rev. Dr. Thomas J. Walsh, whose office as Chancellor of the diocese brings him into immediate touch with the spiritual needs of not only Italians, but Poles, Hungarians and Syrians. We have each nationality in large numbers. The Guild carries on the different phases of its work through the medium of fourteen distinct departments: Catechetical, Cooking, Day Nursery, Directories, Juvenile Reform, Literature, Material Transfer, Music, Outfitting, Physical Culture, Physical Relief, Sewing, Social Inquiry, and Visitor. Our catechetical work is of paramount importance. This department operates in six parishes where the population is wholly or largely foreign. Engaged in this work at present are young men as well as young women. The greatest number of these come to the work efficiently qualified, because of their experience as teachers.

In addition to this regular city work, the Guild has furnished catechists to several country parishes to assist the pastor until such time as he could provide competent instructors.

The catechists have been zealous in organizing sodalities and clubs as a means toward keeping the young people close to the church. In two instances the young men's club has furnished an excellent choir, thus directing the music loving Italian to use his talent for the glory of God. The force of the example of these organized young Catholic Italians has reacted upon the business and professional men, and we now have the inspiring spectacle of these adult Italian men frequenting the sacraments in a body. The young women have not been behind. The first girls' club organized by the Guild has an active membership of over one hundred who are regular monthly communicants. The particular aim of this girls' organization is to be helpful to other girls of their own race. Many of these girls have become veritable missionaries in the colony among old and young.

The Guild organized athletic clubs among the younger boys and girls and equipped them completely. On application to the City Playground Commission, directors were furnished, the children were trained, and in the Annual City Playground Meet they competed with credit. The Guild regards such work as an effective means toward Americanizing children of foreign born parents. Two fruitful features of the Guild's work are, first, to awaken reverence for the Holy Mass by an intelligent understanding of its parts, and second, to arouse pride in the part Catholic Italy had played in the history of the Church. The first was accomplished by teaching that every action of the priest at Mass corresponds to some part of our Lord's Passion. The value of this work was shown by the improved behavior and reverence at Mass. Many of the older children spoke of their greater satisfaction in hearing Mass since understanding its sacred meaning.

The second point, to arouse racial pride in the Catholic Church, was achieved by impressing upon these young people the grandeur of the Church and the prominent part that the Italian race has played in its glorious history. This stimulated a desire for Catholic literature and an eagerness to learn about the great men of Catholic Italy. Through the efforts of public school teachers who are members of the Guild, boys and girls on leaving grammar school have been encouraged to enter Catholic higher schools. This work cannot be overestimated. It has given to us convent-educated Catholic Italian teachers in our public schools and professional men from our Catholic colleges. The Catholic influence that these educated young Italian Americans exert on their people at large is missionary work of the most valuable kind.

The Reverend Moderator, Dr. Thomas J. Walsh, has always been at the disposal of the Guild, to help, not only with his advice, but also

with his personal influence in promoting the material advancement of young men and women. On countless occasions he has stood sponsor for their integrity and ability. The effect of a prominent priest taking such active and personal interest in their temporal, as well as spiritual, welfare leads and binds them to the Church. Particularly is this true of the Italians. Guild work experience has proven this.

In closing we cite with pride one instance of personal concern in the future of one of our young people. An Italian young man received an appointment to West Point through the indirect efforts of the Guild. This enviable appointment reflects honor, not only upon the fortunate young man, but upon the Italians of Buffalo at large.

DUTIES OF OFFICERS IN RELIEF AGENCIES.

MR. M. HUBERT O'BRIEN, *St. Vincent de Paul Society, Detroit.*

A relief agency is merely the coöperative effort of individuals to obey and live God's law of charity to their neighbors. Its effectiveness results from conserving and combining the activities of its members towards the consummation of the greatest good. This is primarily the work of its chief officer, whatever may be his title. The rule of the Society of St. Vincent de Paul, evolved from the wisdom and experience of the great Frederick Ozanam and his companions more than eighty years ago, admonishes in connection with selecting the Presidents of Conferences, that "What a President is, so is the Conference." And in those eighty years of the Society's expansion throughout the world, this admonition has remained unaltered. The thought will stand the acid test of critical analysis, and to its correctness I am assured the records of this Society bear abundant and uncontrovertible testimony.

"*What a President is, so is the Conference!*" Applied to a Conference of the Society of St. Vincent de Paul, it refers, as you know, to an office of very autocratic powers, whose incumbent appoints all subordinate officers, and is expected to build up an active membership of congenial enthusiasts within the parish confines. Applied to some other form of organization, it might refer more especially to the working secretary or manager who devotes his entire time to the organization's work under the su-

pervision of a directing group. Such form of agency has in recent years attained great popularity, and in large cities offers perhaps the best means for adequate handling of some special work of charity. It is particularly effective in developing such a work with the idea of its ultimate assumption as a municipal enterprise. I feel, however, that this type of organization is not within the scope of this paper, and shall therefore direct my discussion to the first mentioned form of relief agency composed exclusively of volunteer workers, of which the Society of St. Vincent de Paul offers fair example.

Broad appointive powers impose upon the president full accountability for the efficiency of his appointees to the several subordinate offices of the agency. To the extent that the effective work of the agency may depend upon its other officers, such as the secretary, treasurer, etc., he is primarily responsible, and it is, therefore, the president into whose qualifications and duties we shall inquire. The former should include leisure, zeal, energy and maturity of judgment, combined with tactfulness and a broad acquaintance with local conditions and modern sociological development. The latter is best summarized in the phrase describing him as *primus inter pares*, elder brother to the other active members of the agency.

The duties of the president of a volunteer relief agency may be said to classify themselves with relation to their objects, under three heads, viz.: those which he owes: (1) to the agency itself, (2) to its work, and (3) to its members.

DUTIES TO THE AGENCY.

The president of a relief agency is by virtue of his office the agency's representative to all but the beneficiaries of its work. If the agency is a component unit of a more extensive organization, he should be its leading delegate to the council of such organization. If the agency is independent, he stands as its sponsor to all other related societies. It is therefore his first duty to be thoroughly familiar with the work aimed at. To this intimate knowledge, the possession of a pleasing personality, combined with the gift of meeting on equal terms the officials

and representatives of other organizations, may often prove valuable. It is usually true that the society depends for its funds upon more or less public subscription. In such case it is desirable that the president have such personal standing in the community as to inspire confidence in the public, or be possessed of ability to raise funds by personal solicitation. In any event, if the financing of the agency is not otherwise provided for, the president must assume this important obligation in its work, and to this end he must be qualified to select others to supply whatever may be lacking in his own abilities.

DUTIES TO THE AGENCY'S WORK.

In the work of the agency, the president's duties are both representative and paternal. In so far as such work may depend upon, or benefit from, active coöperation with other local agencies for the care and relief of human necessities, he must be familiar with such agencies and the scope of their work. Moreover, as the representative of his own agency, his personality and tact may often secure the valuable coöperation of other societies. In large communities, such as our rapidly growing cities, the material relief of the poor and unfortunate is often recognized as a civic responsibility, and to some extent at least the funds of the community, raised by general taxation, are available for such purposes. Except in emergency, it is unfair to expend the limited funds of the agency in affording relief which is a proper charge upon the public funds. To this end, it therefore becomes the duty of the agency's president to make himself personally acquainted with the officials and regulations of the department which controls the disbursements of the public funds, and reciprocally to insure their recognition of his agency's work. Similarly, adequate relief work necessarily involves the coöperation of both public and private institutions and organizations, such as juvenile and other courts, exercising jurisdiction in domestic matters, hospitals, orphanages, maternity homes, and the several public units devoted to the care of incompetents and unfortunates. Especially where this class of work is not provided for by a separate organization qualified to carry out its numerous de-

tails, and in which the agency has a representative membership, it becomes the duty of the president both to know, and be known by, the officials of such institutions and organizations, so that the reference and recommendation of his agency will receive proper and harmonious consideration.

To the *Case-Work*, so called, of the agency, the president's attitude should be more judicial than active. His personal participation in such work tends to preclude free discussion and possible revision of methods used. Moreover, there is danger that this personal zeal may result in monopolizing much of such work, to the exclusion of the activities of the other members.

It is rather his province to assign such work to the other members in accordance with their special qualifications, with which he should be thoroughly acquainted, and to act as adviser on the work done and the methods used. This involves his inauguration and maintenance of a system which will insure complete reports of the agency's work, together with his faithful regularity in attending all meetings. It is also advisable that, if possible, he personally acquaint himself with each case upon which his agency is engaged, by visitation with the workers in charge, so that his knowledge of both the case and the qualifications of the workers will be first hand. For this he must have ample leisure, and should be possessed in a marked degree of *zeal, energy and maturity of judgment*. In this connection I would advocate his study of modern philanthropy. There is much in these courses, as taught in our universities or special schools, which cannot fail to prove valuable to him in guiding the agency's work, and his sound spiritual training will readily enable him to extract the wheat from the chaff. In any event there are always available numerous magazines and other publications devoted to discussions of topics in line with the agency's daily work, and their systematic perusal will serve to stimulate his zeal and initiative as well as enhance the value of his counsel.

To return for a moment to the consideration of the president as the representative of his agency, I feel that too much stress cannot be laid upon a vigorous financial accounting and publicity of the agency's work. In these days of scientific business

methods, to neglect such financial accounting encourages suspicion and mistrust on the part of the public or persons upon whose generosity the agency's resources generally depend. Furthermore, such an open system of financial accounting will comply with the most tangible, if not the only requirement, upon which the public and other organizations can well insist, in appraising the agency and its work. If the president, therefore, will require an annual report of the agency's finances, and give this report circulation, he will avail himself of an admirable means of fulfilling his representative duties as earlier enumerated.

DUTIES TO THE MEMBERS.

Under this subdivision we are called upon to analyze the most vital duties of a president. He should be to the members of the agency—to his co-workers, their inspiration and guide. The existence of the agency is merely the expression of the Church's impulse to serve the poor. His is the privilege of directing that impulse into safe channels, and his is equally the responsibility for its wreck upon shoals or hidden reefs. Perhaps his first duty is to know and study the individual members of the agency, so as to understand their qualifications and limitations for the work they have chosen. In his appointments, as well as in the assignment of the agency's work, he should take special care that no task is beyond the ability of the member charged with its performance, lest the consequent failure prove disastrous both to the interests involved and to the charitable ardor of the member. He should instill into the members his own zeal and enthusiasm, and ever strive to energize them towards the fullest realization of their charitable ideals. He should supervise the standards of their work, point out their errors, and correct their mistakes. He is often called upon to overcome their discouragements, and should ever be active in seeking to animate them with the true spirit of charity that they may the more readily surmount difficulties.

In this review, we cannot omit some special reference to an evil, which frequently is experienced in an organization of this kind. It has been well said that "charity and pride have differ-

ent aims, yet both feed the poor." Humility is a vital attribute of true charity; its antithesis, pride, becomes a pernicious and corrupting influence especially upon its possessor. It is a natural product of human frailty, and in a relief agency is always to be reckoned with and guarded against: How easy to be proud of having assisted others, of doing that in which another failed, of feeling superior to those who are not similarly engaged in charitable works! The temptation to pride is ever present, the very nature of the work offers fertile ground, and once implanted it is an insidious growth, often under the cover of humility, and bears a fruitful harvest of envy, malice and mistrust among the members, to choke and blight the real worth of their efforts.

In such event a president cannot escape responsibility. When pride intrudes, his eternal vigilance is the price of its control. The remedy is to be found in the teachings of the Church. By impressing upon the members the spiritual concept of charity—that their work is a privilege rather than a labor—he has at hand a means of combating this evil, denied to more worldly philanthropic agencies; by inculcating in them individually the divine inspiration that should underlie all our dealings with our fellowmen, he may nullify its pernicious influence and preserve the agency and its work from a grave source of internal dissension and ultimate disintegration. We might multiply at will such instances of specific duties which devolve upon the president of a relief agency. Each agency, of course, presents its own distinct problems and the consequent responsibilities of its head. In the foregoing I have sought rather to indicate the more general polity a president should pursue in this special field of endeavor.

COMMITTEE ON SICK AND DEFECTIVES.

First Meeting.

September, 18, 1916, 2:30 P. M.

MR. J. J. MURRAY, *Chairman, St. Vincent de Paul Society,
Pittsburgh.*

After the meeting was called to order by the Chairman, the following papers were read:

THE PROBLEM OF THE BACKWARD CHILD.

S. R. PIETROWICZ, M.D., *Chicago.*

Chief among the problems in pedagogy and child life on which much effort should be concentrated, together with an analysis of educational needs, is the great problem connected with the dull and backward child and its training.

De Moor describes as abnormal, all those who are afflicted with anything whatsoever that unfavorably affects their lives in relation to the social medium in which they live. Under this rubric, then, are included the deaf, the blind, the crippled, the mentally defective and mental aberrants, those handicapped by sensory and constitutional defects, and those children whose home and social environments have been such as to hinder a symmetrical physical development, or mental or social growth.

Authoritative advice should always be available concerning numerous complex problems formerly unrecognized, and their influence as causes upon the peculiarities of mental equipment, the degree and character of the several physical and mental divergencies present, and suggestions relative to corrective agencies that can be employed, respectively, to bear upon the welfare, happiness and mental vigor of the child, and to analyze and treat the existence of disease and defect, and refer such abnormal children to a physician, where an examination, whether

physical or mental, should be made. I shall limit my remarks to the physical condition found in the backward child.

The physician, with his psycho-analysis, his newer laboratory methods, has now formed an important nucleus, the laboratory, with its examining rooms and modern instruments, with history-taking, that gives an anamnesis that is most necessary to weed out the physical defects and separate the mental class.

Psychologists have for some twenty years been concerned in finding a standard and measure of general intelligence for an analysis of socially atypical individuals.

HISTORIES.

An important rôle in the examination of the child is the history of previous illness. That scrofula, tuberculosis, syphilis, anemia, alcoholism, scurvy, struma, rickets, glandular disease, parasitic disease and kindred disease play an important part must be borne in mind, and are responsible for physical disproportion, and hereditary taints and nutritional defects must also be considered in the summing up as important factors.

PHYSICAL DEFECTS.

In an analysis of six hundred and fifteen patients that were examined by the author, the following were found: Defective throats, sixty-five per cent: (a) infected tonsils, (b) adenoids, (c) pharyngitis, (d) laryngitis. Defective nose, forty-six per cent: adenoids, deflected septums, polyps, enlarged turbinates, chronic rhinitis. Defective ears, and hearing, five per cent: chronic otitis media (running ear). Defective eyes, twenty-eight per cent: astigmatism, myopia, strabismus. Defective teeth, ninety-five per cent: goitres, six per cent; disturbance of speech, two per cent.

Physical defects: Rickets, diseases of bone, anemia, etc.; chorea and chronic heart disease; poor parental histories.

The above children who were sent for examination were sent as subnormals, and in nearly all instances this term was an excuse. These children were sent on account of their backwardness, and an examination revealed some of the above con-

ditions as the cause of their backwardness. This can go unchallenged, as thousands of children are sentenced by a diagnosis of mental defectiveness when physical defects are responsible for the mental state. Of this entire group, but four were found to be mentally defective, and were sent to receive institutional care. Two of these four were afflicted with epilepsy.

From the above statement the conclusion may be reached, based upon sound scientific basis, that when feeble-mindedness has reached a certain stage it is self-evident and of marked degree that even the unskilled are apprehensive, and the older the child, the more pronounced are his characteristics. It is said that in the United States there are about 265,000 feeble-minded children, and of this number about ten per cent are receiving institutional care. The United States spends about \$165,050 per year on the study of the child.

The effect of backwardness and feeble-mindedness varies with the experience and efficiency of the teacher. The more skilled the teacher, the smaller the number of defectives, the fault being that most mental examinations are made on what a child can do, but not upon what he cannot do.

These defects constitute a big obstacle to the reasonable and easy acquirement of an education, and it is surprising what a vast number of children are so embarrassed. You will agree that a great benefit to the children and to society at large would be effected if such physical defects could be detected and relieved.

MENTAL FINDINGS.

These are classified according to certain characteristic mental traits which they invariably exhibit first: (a) active manias; (b) depressives; (c) melancholiacs; (d) lethargics; (e) neurotics; (f) epileptics. While this classification is extremely helpful, it does not suffice, as it is extremely indefinite.

The following tables regarding retarded pupils in the public schools of thirty-three cities give the following findings, with a summary of results. These tables were compiled by investigators working with the Russell Sage Foundation. It is a most comprehensive compilation of facts.

TABLE 22. PER CENT OF RETARDED PUPILS.

<i>City</i>	<i>Per Cent Retarded</i>
1. Medford, Mass.	7.5
2. Waltham, Mass.	10.6
3. Meriden, Conn.	13.0
4. Quincy, Mass.	17.9
5. Aurora, Ill.	18.3
6. Boston, Mass.	18.5
7. Malden, Mass.	18.5
8. Fort Wayne, Ind.	23.3
9. Springfield, Mass.	23.3
10. Decatur, Ill.	29.9
11. Newark, Ohio,	29.9
12. New York, N. Y.	30.0
13. Portland, Ore.	30.7
14. Reading, Pa.	31.6
15. Trenton, N. J.	32.0
16. Utica, N. Y.,	32.6
17. Woonsocket, R. I.	35.4
18. Troy, N. Y.	35.6
19. Philadelphia, Pa.	37.8
20. Wilmington, Del. (white)	37.2
21. Columbus, Ohio	37.3
22. Los Angeles, Cal.	38.3
23. York, Pa.	38.3
24. Kingston, N. Y.	38.4
25. Baltimore, Md.	46.3
26. Camden, N. J.	46.3
27. St. Louis, Mo.	46.6
28. Kansas City, Mo.	48.5
29. Memphis, Tenn. (white)	51.3
30. Cincinnati, Ohio	58.7
31. Erie, Pa.	60.1
32. Wilmington, Del. (colored)	62.8
33. Memphis, Tenn.	75.8

This table discloses how important a matter of retardation in all cities from which data was available is; on the average, approximately one-third of all pupils in the public school are above the normal age for their grade. For every mental defective there is an anatomical physical one, but frequently it is most difficult to place one's hand upon the cause.

This idea was vividly expressed by Tredgold when he said that there exists between the highest ament and the lowest normal individual an impassable gulf, and the difference is a qualitative one.

A study of 1,265 pupils of the public school resulted the following analysis: (a) Retardates, 28 per cent; (b) variants, 13 per cent; (c) slow development, 19 per cent; (d) backward, 21 per cent; (e) borderline, 11 per cent; (f) defectives, 8 per cent.

Dr. Healy, of the Psychopathic Institute, connected with the Juvenile Court of Chicago, has tabulated 1,000 cases over fifteen years of age, as follows: Above ordinary ability, 3 per cent; ordinary or fair ability, 55 per cent; poor ability, 9 per cent; dull, but suffering from physical ills, 8 per cent; low, but not strictly feeble-minded, 8 per cent; feeble-minded, of imbecile group, 1 per cent; mental aberrants, 7 per cent; feeble-minded, moron group, 9 per cent.

It will be seen from these tables that it is not the feeble-minded either of high or low degree that contribute the largest quota to delinquency, but the great retarded group, with ordinary, fair, or poor ability—ninety per cent in one case and eighty per cent in the other.

This suggests a more careful attention to the pathological retardate—the child retarded through disease, and the retardate, the victim of contributing home conditions. From a purely sociological standpoint, it will be seen that the special régime for this group is very important.

In an analysis of nationalities of the Chicago public schools, the following will be found of interest, the total being 1,589:

NATIONALITIES.

American, 251; Bohemian, 174; Colored, 104; Danish, 12; English, 29; German, 299; Greek, 132; Dutch, 94; Irish, 193; Italian, 17; Lithuanian, 23; Norwegian, 126; Polish, 46; Swedish, 85; miscellaneous, 4; total, 1,589.

The number of backward children in the schools varies with each examiner, and is difficult to determine.

Furthermore, the predisposing influences of race and social conditions combine to produce a larger proportion of mental defectives in some communities than in others. This fact makes the value of statistical studies based on official reports uncertain.

CONCLUSIONS.

Extensive search for statistical study in Catholic schools, both private and public, has been attempted, and very meager information obtained, so that the author deems it well to impress the Catholic Relief Organizations and the Catholic teaching force to see the dire need of activity in this particular field.

There should be established in schools of over one thousand, rooms, as is now in vogue in Philadelphia, Utica, and other cities, for the study of this tremendous problem. If this should not be possible, there should be a central location in given cities for various schools, to which such children should be sent to be grouped. This department should be headed by competent teachers, aided by a psycho-analysis of the cases.

There should be established farm colonies to aid in classifying mental defectives, where such children can be made into useful and self-supporting citizens. They should be impressed with their moral and religious responsibilities in later years.

This appeal should not be neglected, but should reach every State in the Union; and each State should have a Catholic center in which poor and rich alike and the deserving can find comfort in a Catholic institution, headed by Catholic men and women. They should enjoy comfort which is now denied the poor unfortunate who has to seek State institutions, in which only lukewarm attempts are made to educate, and where overcrowding is a prominent factor, and, at best, merely custodial

care is given. In this way the child loses his individuality and becomes a mere number in a registry.

REFERENCES CONSULTED.

School Training of Defective Children, by Henry Goddard, 1915; *A Study of Mentally Defective Children in Chicago*, 1915; *The Conservation of the Child*, by Arthur Holmes, 1912; *Medical Inspection of Schools*, *Illinois Medical Journal*, by Robert J. Luster, 1916; *Abnormal Children*, by Frank G. Bruner, 1909; *The Psychological Monographs*, by Clara Schmidt, 1916.

TYPES AND CAUSES OF FEEBLE-MINDEDNESS.

REV. DR. THOMAS V. MOORE, C.S.P., *Professor of Psychology, Catholic University.*

If the present conference leads to a lively interest on the part of Catholics in the problem of feeble-mindedness, it will re-awaken a charitable activity which as a distinctive Catholic work is almost dead. I say dead, because I wish thereby to imply that it once lived. I know of but two small Catholic institutions for feeble-minded children in the United States at a time when the modern world is awakening to a realization of the importance of the problem. And yet, our interest in this work antedates the present day activity by several centuries. So far as I have been able to find, Catholics were the first to open the arms of their charity to these helpless, pitiable, unfortunate children. St. Vincent de Paul in the seventeenth century had an Institute for feeble-minded children in Paris, where systematic training was undertaken for the development of imbecile and retarded children.¹ On being criticized for spending his energy in a useless field he replied: "Our Lord chose to be surrounded by madmen and idiots, by the tempted and the possessed. They were brought to Him from all parts that they might be healed, and in His loving kindness He healed them all."² St. Vincent

¹Cf. Theo. Ziehen in *Handbuch der gesamten Therapie*. Edited by Penzoldt and Stintzing. IV. *Erkrankungen des Nervensystems und Geisteskrankheiten*. Fourth Edition. Jena, 1910, p. 797.

²*Life*, by Sanders, p. 390.

de Paul, therefore, appealing from criticism to the example of our Lord will be the justification of the introduction of such a topic as this into a conference of Catholic Charities.

TYPES.

My own share in this conference is a brief discussion of the types and causes of feeble-mindedness. The feeble-minded is distinguished from the insane as one who never had a normal mind, over against one whose normal mental powers have suffered some kind of disintegration and decay.

The types might be distinguished by the causes. Thus feeble-mindedness due to epilepsy, would be the epileptic form, whereas that due to a deficient secretion of the thyroid gland is cretinism, etc. This, however, is not the common classification. Nowadays we usually think of the types of feeble-mindedness in terms of the degrees of mental defect. Thus those lowest in the scale are idiots; those just above them are the imbecile; and those in the next grade are termed feeble-minded in the stricter sense or one uses the more recently-coined term moron—a word derived from the Greek $\mu\omega\rho\acute{o}\varsigma$ meaning dull, stupid, foolish.

These terms were originally defined from a sociological or legal point of view. Thus the moron is one who is capable of earning a living under favorable circumstances, but is incapable from mental defect existing from birth, or from an early age (a) of competing on equal terms with his normal fellows, or (b) of managing himself and his affairs with ordinary prudence.³

The imbecile is "one who by means of mental defect existing from birth or from an early age, is incapable of earning his own living, but is capable of guarding himself against common physical dangers."⁴

The idiot "is a person so deeply defective in mind from birth, or from an early age, that he is unable to guard himself

³Tredgold, *Mental Deficiency*, p. 75.

⁴*Ibid.*, p. 76.

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against common physical dangers.”⁵ When it became possible to find out more or less accurately an individual's intellectual status, the three stages of amentia were defined in terms of mental age.

The American Association for the Study of the Feeble-minded defined an idiot as one possessing a mentality that does not go beyond the normal child of three years, an imbecile as one who cannot go beyond seven years, and an individual whose mental development remains somewhere between the ages of seven and twelve is known as a moron.⁶

A special type is sometimes spoken of as the moral idiot. The moral idiot is supposed to be intellectually normal, but entirely lacking in the ability to distinguish between right and wrong. Pritchard in his *Treatise on Insanity* in 1835, made the term *moral insanity* popular. But Grohmann, in Germany, as early as 1819, maintained that ethical degeneration may have a physical basis.⁷ Lombroso later on interested us in the stigmata of degeneracy and the born criminal.

A close statistical investigation of a large number of English criminals by Goring shook our confidence in the stigmata of degeneracy, and the work of Dr. Healy in Chicago indicates that the moral idiot does not exist. The criminal is often an evil-doer because he is feeble-minded. If he is intellectually normal his crime has definite psychological roots. If it seems inexplicable it is simply because we do not understand the hidden mechanisms which have made the criminal what he is.

For us, too, who know that conscience is only reason sitting in judgment upon conduct, the individual who is intellectually normal, but morally insane, is a chimera that we can scarcely conceive. There may also be here a problem of the emotions. Certain emotional resonances may be weaker in certain individuals, and these may be more likely to become criminals—but of this problem of the emotions for lack of data we can at present say nothing.

⁵Tredgold, *Mental Deficiency*, p. 76.

⁶William A. White, *Outlines of Psychiatry*, p. 253.

⁷Cf. Kraft-Ebing, *Lehrbuch der Psychiatrie*. Seventh edition, p. 639.

CAUSES.

Tredgold in his *Mental Deficiency* has a very excellent discussion of the causes of feeble-mindedness. He classifies them as follows:⁸

A. Intrinsic: 1. Diseases of the nervous system; 2. Alcoholism; 3. Tuberculosis; 4. Syphilis; 5. Consanguinity; 6. Age of parents.

B. Extrinsic: (a) Before birth: 1. Abnormal condition of the mother during pregnancy, (1) mental; (2) physical; 2. Injuries to the foetus. (b) During birth: 1. Abnormalities of labor; 2. Primogeniture; 3. Premature birth. (c) After birth: 1. Traumatic; 2. Toxic; 3. Epileptic and infantile convulsions; 4. Malnutrition.

It is agreed by all that the most common causes of feeble-mindedness are intrinsic. The main cause is the heredity of an imperfect nervous system. Of the other intrinsic causes perhaps syphilis and alcoholism are the most common. The estimates vary very much as far as the rôle of syphilis is concerned. Shuttleworth⁹ before the discovery of the Wassermann reaction concluded that only one per cent of the causes of feeble-mindedness could be attributed to syphilis. But in 1913 Fraser and Watson by the Wassermann test found evidence of Lues in sixty per cent of 205 mentally defective and epileptic children.¹⁰ Whereas the Danes Thomsen, Boas, Hjort, and Leschly, found only fifteen per cent of 2,061 feeble-minded children gave a positive Wassermann reaction. Frosch¹¹ attributed the high percentage of positive Wassermann's obtained by some authors to pseudo-reaction found in imbecility and various other organic diseases of the nervous system.

Of the extrinsic causes, abnormalities of labor are responsible for the largest percentage of cases. Shuttleworth¹² attributed the

⁸First Edition, New York, 1908, pp. 15, 16.

⁹*American Journal of Insanity*, 1888, lxiv.

¹⁰*Journal of Mental Science*, October, 1913.

¹¹*Ueber Komplementbindungsreaktion bei angeborenen Schwachsinn und anderen degenerativen Zuständen des Zentral Nervensystems.* Diss. Zurich. München, 1913.

¹²*Vide, Fischer, Disease of Infancy and Children.* Sixth edition, p. 806.

feeble-mindedness of twenty-nine of his cases to prolonged labor without instrumental interference. Meningitis and ear abscesses are also responsible for some cases. Two of my cases at the Providence Dispensary were clearly due to otic abscesses. Both were hopeless imbeciles, and both would have been normal children had the abscess been promptly evacuated.

Though the causes of amentia are many and varied, there is a tendency in certain quarters to minimize all but the one factor of heredity. The center of this movement is at Vineland. Dr. Goddard, in his work on *Feeble-Mindedness*, not only attempts to show that heredity is mainly responsible, but also tries to rule out various accidental and environmental causes. The reason for this is that he looks upon feeble-mindedness as a Mendelian character, and, therefore, as purely hereditary. One would not, *e. g.*, expect to find the color of a dog's coat of hair due to his poor food, or accidents of one kind or another. It is evidently due to his parentage and not to any fortuitous event or series of environmental conditions. So also feeble-mindedness is regarded by Goddard as a unit character transmitted to posterity in obedience to the laws of heredity, first discovered by the Augustinian Abbot, Mendel. Accidental cases of feeble-mindedness are uncomfortable facts for such a theory, and must, therefore, be ruled out as far as possible. He writes as follows: "Since many normal children are delivered by the use of instruments with more or less temporary deformity to the head, but without any effect upon mentality, it is unreasonable to suppose in those cases where there is both hereditary feeble-mindedness and history of instrumental delivery, that the latter is the cause of mental deficiency. It is only logical to conclude that the hereditary condition is the causal one, and the other a mere accident superimposed upon the primal condition and probably without any special effect upon it. The same is true of any other supposed cause of feeble-mindedness which cannot be shown to be the sole factor."¹³

Dr. Goddard's logic is at fault. If two factors are found to be associated with a single phenomenon one cannot say that

¹³ *Feeble-Mindedness*, pp. 447, 448.

either of them is the sole cause. If bad heredity and instrumental delivery are both present, one cannot say from logic alone that heredity is the main factor and the instrumental delivery is probably without any effect at all. This could only be done if it were shown that instrumental delivery is never a cause. But this is not yet evident. I remember a case in our Providence Dispensary, which is but one among many which seems to point to the fact that difficult labor may be a cause of feeble-mindedness. A woman brought a child into the Dispensary. It was an idiot. The family history was negative. The child had been born after a protracted labor by the aid of instruments. (A second child was entirely normal.) Many such cases are known where heredity seems to play no part, but difficult labor is the only apparent cause. From experience, therefore, rather than from logic, one could conclude that dystocia is sometimes the only cause, and when dystocia and a hereditary taint are present, we are likely to have two factors that combine to produce one result.

Goddard attempts to show that feeble-mindedness is what Mendel calls a recessive character by taking family histories, classifying them according to the various types of mating, and comparing the number of cases of feeble-minded persons actually found with the number that one would actually expect. He comes to the following results:

	<i>Feeble-minded Offspring.</i>		<i>Normal Offspring.</i>	
	Actual	Expected	Actual	Expected
(1) FF—FF	476	482	6	0
(2) FF—NF	193	185½	178	185½
(3) FF—NN	0	0	34	34
(4) NF—NF	39	36½	107	109½
(5) NF—NN	0	0	23	23
Total	708	704	348	352

I remember being very much struck with this table when I first looked at it. It seemed to show that feeble-mindedness must

be a Mendelian character because it obeys Mendel's laws. Still I was suspicious because no other observer but Goddard has been able to make fact and theory with regard to feeble-mindedness fit so closely. It occurred to me then to see how he diagnosed his cases of feeble-mindedness. This I found to be as follows: Three social workers were trained at Vineland. They studied the problem, read and observed. They then went out in the field to take family histories. Their data were brought to Dr. Goddard, and he pronounced such and such members of the family feeble-minded on the reports secured by his social workers. His workers did not put the members of the various families to any special test, but, "As a rule," he writes, "our workers have easily been able to decide the mentality of the persons they saw. In some cases, indeed, this was not so easy, and only after much observation and questioning of neighbors and friends as to the conduct and life of these persons was it possible to come to a reasonably satisfactory conclusion" (p. 27).

This method seems to me so questionable that I no longer place any reliance in Dr. Goddard's table. I have seen children who looked bright surprise me by revealing their feeble-mindedness on being tested. On the other hand, I have been surprised to see stupid looking children make a very creditable showing. It seems to me Dr. Goddard and his social workers must have been very often deceived, and so they have been able to fit the facts to a preconceived hereditary scheme. I do not mean to impugn their good faith. They did not rely upon objective standards but subjective impressions, and their very earnestness has led them astray. I may be wrong, but until further data are forthcoming, Dr. Goddard's table must be viewed with a certain attitude of skepticism.

The time is not yet ripe to pronounce definitely on the Mendelian nature of feeble-mindedness. But one can venture the guess—that not all feeble-mindedness is due to the inheritance of a Mendelian unit character. For example, one might bring evidence that headaches are hereditary. And I remember one case of migraine in the Providence Dispensary in which the

family history checked up surprisingly close with the Mendelian expectation. This case may be truly hereditary, and may be an example of how such a thing as headaches may be due to a Mendelian character. But I am quite sure that headaches in general are not Mendelian.

So with feeble-mindedness. I can conceive it possible that some hormone, for example, or internal secretion necessary to the proper development of the nervous system, might be absent at times, and that its absence might be due to some hereditary factor that followed the laws of Mendel. Such cases will give us the true Mendelian heredity of feeble-mindedness. But there are many other ways in which the proper development of the nervous system may be interfered with. What is the proportion between the two types? Present data do not allow us to give a definite answer.

I have accentuated the hereditary factor in this brief report, because of the importance that the matter assumes today. If feeble-mindedness is hereditary like pathological bleeding and other defects, then the sooner every feeble-minded person is locked up in an institution for life, or in some way sterilized, the better it will be for posterity, and the sooner will feeble-mindedness be rooted out of modern life. That is evident. If, however, feeble-mindedness is not a Mendelian character, or if a considerable portion of defectives do not owe their condition to the inheritance of such a character, then we are going to do harm to a number of innocent victims of our theorizing and not eradicate the evil. By pronouncing the word "heredity" we tie our hands. The individual is ticketed and placed in an institution. All work of reformation, all hope of reclaim is given up, and those who stand most in need of our help are abandoned forever to the halls of an institution.

For the present no general laws can be laid down. Each individual is a problem by himself. Some must be saved from the destruction that awaits them if left in contact with the unkind grasping world. Whereas we can, and should, give others a chance under proper care and supervision to breathe the breath of freedom, and earn their own living in the outside world. Looking at

environment, too, as a possible cause, we shall be keenly alive to the various factors which may be responsible for this unfortunate condition, and so be able to grapple with conditions which a one-sided devotion to the cause of eugenics would otherwise have overlooked.

I have been asked to say more about the Providence Dispensary to which I have here referred. There has been established in connection with the Department of Psychology at the Catholic University a dispensary especially devoted to the study of feeble-minded children. This dispensary was opened on the fifteenth of January of this year. We have had 161 cases up to the present at the clinic; not all of them children, not all of them feeble-minded. Out of the 161 patients, 34 children could not really be diagnosed as feeble-minded or even as retarded. Their mothers or guardians seem to have been over-anxious about them. We diagnosed 29 children as retarded; 26 as feeble-minded; 7 as imbeciles and 2 as idiots. Besides the feeble-minded children there were 30 cases requiring special diagnoses, such as chorea, cretinism, epilepsy, and various forms of nervous diseases. 28 adult cases came to the dispensary having various mental and nervous diseases.

A dispensary of this kind has a great social function. I mean in regard to mental hygiene. There are a great many people who go to the insane asylums because at the right moment there is no one who is capable of taking hold of them and giving a certain direction to their lives, which it is impossible for them to get except at the hands of one who has some insight into mental and nervous diseases.

An attempt is about to be made to establish here a Catholic institution for feeble-minded children. The plan has gone so far as to receive the cordial approbation of His Eminence Cardinal Gibbons. The Board of Trustees of St. Vincent's Orphan Asylum has allotted a section of the property of St. Vincent's Orphan Asylum on which there will be built the first cottage for the reception of feeble-minded girls; and the Sisters of Charity who are in charge of St. Vincent's Orphan Asylum have agreed to train Sisters especially for the undertaking of this important

work. One donation of \$500.00 for the erection of the building has been received.

DISCUSSION.

DR. MADELINE HALLOWELL: In discussing the very comprehensive papers of these two learned gentlemen, I find I shall have to touch very lightly on the different topics brought out, as the subject of the profession of feeble-minded and the subject in general is such a tremendously large one, although very many people think because it deals with simple beings it is naturally a simple subject. That is not so.

In the first place, I will bring to your mind a classification different from those brought out by our two former speakers. This is a classification that I find very helpful because it brings out these various points. It is a pathological classification and deals somewhat with causes. One is the formative type of feeble-mindedness, another the functional type, and another the traumatic types. Those three large classifications or subdivisions bring in all of the different types of feeble-mindedness.

Under the formative type we include individuals that have been mal-developed and are therefore incurable. They must be provided for, for life. Here heredity probably plays more of a part than in any other form of feeble-mindedness.

The next is the functional type, and the functional type is the type that is probably the most interesting. It is the most hopeful type. It embraces the cretins, the pseudo-defective delinquents and many other types. If a cretin is gotten in early infancy and is given thyroid extract, that child will develop from an apathetic, unemotional idiot into a normal individual. But, of course, it lacks a normal thyroid gland and, therefore, thyroid extract must be administered to it constantly. If we have too much thyroid extract in the blood instead of getting an apathetic, irresponsive idiot, we get the symptoms of exophthalmic goiter. We do know that hypo- and hyper-secretion of other external secretory glands bring about emotional disturbances. Therefore, if we can cure a cretin, if we get it and keep it under constant treatment for life, if we get it early enough and not in too exaggerated a form, can we not cure and keep stable our pseudo-defective delinquents? I use the term "pseudo" because "defective delinquents" is a term that is being used too freely. If a child does not react properly in a reformatory or under probation, she is supposed to be incurable; she is a moral defective. Why have not a large number of those cases some systematic disturbance? They have. We simply do not know enough about the matter. If we are going to consider that such cases are hereditary cases, the problem becomes quite vital. We cannot believe that. I

agree thoroughly with Dr. Moore that there has been entirely too much weight placed upon heredity.

We must also understand that in studying this problem, we send out into the field and throughout the different cities and States workers who have been trained for a certain length of time in the institutions studying the various cases, probably studying the causes of disease; but in a large number of instances receiving no special training in the etiology of mental disease. When we consider that Rudin of Germany for many years left his wonderful practice for six months each year to study the causes of insanity because he felt that to go out into an unworked environment, to go out into the world and study the cases at sight, as it were, was a far more valuable though also more difficult procedure than to have them in a clinic and put them through all the different clinical methods—when a man like Rudin would feel that that was necessary, and when he would not trust that work to his beautifully trained assistants, then we can believe that the work in the United States is superficial. And when we all know that these heredity charts have been compiled by such workers as I have just mentioned, then, of course, we shall have to simply conclude that such work is only a beginning. It has started us thinking, but we cannot conclude that their results are at all correct.

We have in this pathological classification two types that are incurable, the formative and the traumatic. I do not mean that a traumatic type is incurable in which there is brain pressure, and in which if the pressure is removed the case clears up. I mean the sort where there is an actual destruction of brain tissues. That is what we mean when we speak of the traumatic type.

The formative and traumatic types are incurable. The functional type is curable if we get it early enough. That means that in every State and city we should have a clearing house under the very best and the most highly trained neurologists in that section to which those difficult cases can be brought for observation, and attached to which there should be a detention department where the difficult cases should be kept for observation. It also means that we should have an institution properly equipped for the proper study and training of all such individuals. When we look at the cost of such a plan we find it is tremendous. The only way I see to make the plan at all a feasible one is to follow the system that we are following in the State institution in New Jersey, and that they are following in some other States. That is, we are endeavoring to make the central institution a clearing house and a laboratory. The patients who are diagnosed as feeble-minded, and many of them are not, are brought into the institution and studied. Psychologically, neurologically, physically and educationally they have to be studied. They have to be put in a regular school to test out their learning ability after they

become physically better and mentally poised, and so forth. That requires a perfectly equipped hospital with all necessary paraphernalia. It requires a perfectly-equipped educational department and industrial department. Those who are not defective can be returned to society, after a proper system of parole. Those who are not feeble-minded can be kept in the institutions and trained for a healthy and economical existence.

This institution cannot afford to have in it the types who could go out and farm colonies and farm them to advantage. Therefore, it must have an agricultural department where it can train its healthy and robust pupils for agricultural work. It probably would have to have another colony where its industrially inclined patients can go. It must have outlets in these various colonies.

That brings up the question of how we shall build our institutions. The hue and cry is that it is such a tremendously expensive proposition. In the first place, we must build our central institution of durable, fire-proof, sanitary and indestructible composition, because it is to stand. Every cent spent in that is an investment for the State or organization. Our colonies must be built in a manner entirely different. They must be very cheap and so that they can be moved from place to place if we so wish.

Now the next thing that especially interests you, and it is the last topic upon which I am going to speak, is this: A large number of our defectives and pseudo-defective delinquents must be trained to a good moral life when they come to the institutions, since previously they were absolutely untrained. They receive practically no religious training in a State institution. They assist at Mass once a month at the New Jersey institution for feeble-minded women. That is a long stride in New Jersey. We would not dare go any faster than that. In other States they have been allowed to have Mass once a week, but that also is quite unusual in an institution for the feeble-minded.

I believe a very large factor in the development, aside from the physical, of these defective and pseudo-defective delinquent girls is their moral training. Therefore, the reason I came here was to state that really I know that our Catholic pseudo-defective delinquents and real defective delinquents have been tremendously benefited since Monsignor Pozzi has been coming to our institution and administering the Sacraments. I believe it gives these children an entirely different viewpoint. It is a very much better idea to have delinquents in a separate unit or off-shoot, or in a separate institution entirely. Of course, we shall also have to consider the young feeble-minded children who have probably never had any training, and who have to be molded as they grow. I do not know whether anyone would place them second to the more sophisticated. That is a problem which more learned heads than mine will have to solve, but I do strongly favor a Catholic institution for the feeble-minded.

MISS JOSEPHINE BLEAKIE: Great progress has been made in studying all types of sick and defectives, and the coming together in conference, as we are doing today, should be an incentive for each one of us to do some thinking also. Statements made by me and others at this conference four years ago, and considered unworthy of us in dignity, offending the sensibilities of some present, are today acknowledged facts and common views. No even near perfect solution of curing these mental defectives will ever be found, and they seem to be around us in ever-increasing numbers, because we now recognize them more easily, and because more institutions are being erected to give them custodial care. No person doing any kind of philanthropic work can afford either economically or from the point of efficiency to be lacking in comprehension of this subject, and I would advise the reading of such books as: *Psychic Treatment of Nervous Disorders*, by Paul Dubois; *Psycho-pathic Personality*, by Kraepelin; *The Individual Delinquent*; *Pathological Lying*, by Dr. William Healey; *Delinquency and Crime in Relation to Mental Defects and Disorders in Modern Treatment of Nervous and Mental Diseases*, volume i., chapter 5, edited by White and Jelliffe.

The question is often asked by those oppressed with the care of these "torments" of the normal person—for the vitality of about three normal persons is expended in the oversight of one mentally defective person—"What does it all accomplish in the end?"

It is true that in the last fifty years we have made progress, but it only amounts to the recognition of the type, and our ability to help perhaps in some small way to enable them to help themselves. For example: Forty-two years ago there was sent to the Massachusetts State Prison, a boy by the name of Jessie Pomeroy, now a man fifty-seven years old. The records kept then were very meagre, and the only description of him was a defective eye. His father deserted his mother, who went out as a dressmaker. Jessie attended school and learned easily. The neighborhood where he lived and some surrounding districts were terrorized at the awful things that were happening to small children, who were tortured and tied to immovable objects and whipped. A reward was offered for the person doing these deeds, and Jessie, less than twelve years old, was arrested and admitted all the charges.

He was sent to the State Reform School, since known as the Lyman School for Boys, and there his behavior was so excellent that after a year he was allowed to return to his mother, and went to work with his brother, and as the record shows the police were glad to give him a chance to redeem himself, and promised coöperation.

Three months after his release a terrible murder of a child four years old was committed, and the newspaper details even in those "good old days" were most gruesome. Jessie was found guilty again and was sentenced to be hanged, but this sentence was changed two years later

to life imprisonment, and he has just finished his forty-second year closely guarded with no privileges.

Very recently, two boys with early histories similar to the Pomeroy boy have been sent to the State Board of Charity as neglected children; one, a Swede, born in 1902, of a drunken father and a half-starved, mentally weak mother. Seven children were taken from this home at the same time.

This boy was eleven years old, and when placed in a private family refused to conform to any of the laws of cleanliness, cheated in school, and begged constantly on the street. He stayed in this new home a year, was then replaced and showed marked improvement, did well in school but was most untruthful in his home. Four months later he was placed in another home, and when the fall term of school began he was reported an excellent pupil, contented at home, most reliable, and willing to work. At the end of five months began a reign of terror. He planned to kill all the persons in his new home, and set fire to the buildings. His abuse of the cattle and horses, the feeding of medicines and unfitted foods to them; throwing smaller animals and poultry from great heights; his abuse of the home, the destruction of furniture and plumbing, ending with a dramatic scene with a revolver and rifle, and at last tying a small boy to a tree to hang him, make pages of horrible reading. He was sent to a feeble-minded school where, as in the case of the Pomeroy boy, his conduct is excellent while under institutional care. He will be taught useful things there and trained to be law abiding, but will he finally be safe in the community if ever released? This is a question for further development.

The other boy, a Pole, was taken to court when only six years old from the lowest kind of a home. Four years later he was placed in a special school for physically defective children, owing to an injured arm. Here he made himself so troublesome that he finally had to leave, and was boarded again with a family.

Everyone who had to do with him considered him defective, and he was examined by an alienist, who advised re-examination when he was thirteen years old. This was done, and he was at once committed to the feeble-minded school. A month and a half later he was transferred to an insane hospital, where he must be closely watched.

These cases show progress in diagnosis, but the only solution is custodial care, and the State must be at a heavy expense during the lifetime of those boys, and it may be for forty-two years as in the case of Jessie Pomeroy.

Of course these are the extreme types, and we must not overlook the hundreds of other less defective children, who are made law abiding and industrially an asset to the country by institutional care for a shorter period, but whose diagnosis is often the most complicated, and who

need medical care, religious training and great patience on the part of those in charge to accomplish the desired results.

Snapshot diagnosis of the mentally sick is nothing short of ridiculous; racial characteristics, lack of opportunity, undevelopment through lack of care and feeding have great bearing on the question of lowered mentality.

In Massachusetts we are supporting at a great expense a psycho-pathic clinic, in our Boston State Hospital for the Insane, to which eighteen doctors are devoting their time for the study of mental diseases. Here can be sent for observation any person residing in the metropolitan district. It is interesting to find that often the very committing of the patient there will have a most settling effect, and he comes out with the determination to "brace up;" but another less satisfactory fact is that the person sent is "put wise" by some outsider, and can go through the test and examination so cleverly that they "get by." The theory of such an institution is an excellent one, but practically it has great limitations.

SISTER EMERENTIA: We have a school for the feeble-minded, the St. Coletta Institute, in Jefferson, Wisconsin. It was established twelve years ago. Our aim is to train the inmates, feeble-minded and epileptics, although we have no hope of cure. Even the work of education is extremely difficult. Sometimes after we have worked with the children three or four years, we have sent them back to their homes where they might be of assistance. They have always returned to us. There are eighty-six inmates in the institute now, ranging from four years of age up to eighty. Thirty-five are of Irish descent and thirty-one of German descent. There are in addition four Poles, eight Bohemians, two Swedes, two Jews and one Frenchman. Nearly all of them are capable of receiving some instruction. They are able to master the fundamentals of religion, and they take much interest in music. About thirty-one of our inmates are capable of receiving Holy Communion and they do so monthly. The institute is non-sectarian. The girls learn to sew and the boys learn to make brooms and carpets, do weaving and to work on the farm.

DR. CHARLES O'DONOVAN: I wish to take exception to some things that Dr. Moore said in reference to heredity. Dr. Goddard's table showing the Mendelian character of feeble-mindedness is perhaps shaded somewhat to suit Dr. Goddard's well-known ideas. It is remarkable that actual results should be so similar to what was calculated. It is quite possible that the social workers trained under his eye have shaded results to fit a theory. I think it unlikely that social workers who have a conscience could have brought out such perfect results. Without a doubt the vast majority of cases of backwardness in children imply

fault in either parents or teachers. Let me say a word as to our own parochial schools. Are we not astonished to find many children in our schools whose backwardness is due to defective sight? If they have never been examined; if no one has taken the pains to look for causes, is it to be wondered at that children with defective vision would be unable to make progress in school? Why should such children not have the opportunity of examination by an oculist?

I may say the same thing about hearing. When a child appears dull, if defective hearing is not suspected as the cause, the child will be treated as an imbecile. The family will be ashamed of him. He will be hidden and treated as no child should be treated. This reacts on temper and mind, and has the worst possible effect on the character and disposition of the child. Tragedies of this kind could be prevented also if children were examined by specialists, and the cause of the difficulty were pointed out and dealt with. The process is the same with abnormal conditions of the nose and throat. Any nurse of average intelligence can detect trouble of this kind.

Lack of proper nourishment will be found at times to explain the backwardness of a child. Neglect by parents and teachers will explain the difficulty only too often. Is it not appalling to realize that habitual neglect of such easily discovered causes blights the lives of many children, and misleads us in our impressions of feeble-mindedness? The number of backward children in our parochial schools is large enough to invite careful attention as it is in the public schools also. Neglect of them would be a disgrace.

REV. JOHN MCGINN, C.S.C.: Dr. Moore has done us a real favor in pointing out the complexity of the problem of feeble-mindedness. His criticism of Dr. Goddard is well founded. Not a few social workers have gone to the extreme about feeble-mindedness. A young woman whose history I know was about to be catalogued as feeble-minded by social workers, when her only abnormal symptom consisted in not allowing an attorney to rob her systematically. Heredity may have its place in feeble-mindedness, but to assume that it alone explains the problem and offers the remedy is altogether misleading. I find that many social workers accept anything that Goddard says, and shape their views accordingly without any intelligent understanding, due to independent and practical study. I wish to protest against the eugenic legislation which offers itself as a solution of the problem. A law was introduced in Indiana last year which would have robbed the world of Beethoven and Lincoln. It is true that many of our criminals and undesirables are recruited from the feeble-minded class. Why not try some intelligent preventive care of those definitely known to be feeble-minded before flitting away into indiscriminate thinking.

MR. BERNARD J. FAGAN: Someone has well said that a simple-minded child is not a simple-minded subject. Speaking from the standpoint of many years of experience in probation work, I wish to ask for direction in dealing with the border line case. Where a child needs institutional care and can get it, the immediate problem is solved. But we lack an established and approved practice concerning the case that might be kept at home without serious inconvenience to the family.

DR. CHARLES O'DONOVAN: The feeble-minded child must receive patient and tactful treatment which will seek out any latent resources and provide for development to that extent. If a feeble-minded child is dangerous, or if its home cannot furnish the kind of care needed, it should be placed in a suitable institution. Enlightened public opinion will do much in giving us suitable public institutions, but we have much work to do in enlightening the public.

MRS. MARGARET TALTY: If anything is needed to encourage Dr. Moore in his hope of building up an institution in Washington for the care of feeble-minded children, two observations may be made: one is that those experienced in the work find religious training a most helpful and vital factor. The other is that public institutions for the feeble-minded are scarcely in position to furnish it. I know instances that prove this point very clearly. Everything possible should be done to develop an understanding of the problem in the American Catholic conscience in order that we might rise to this demand on our sympathy and charity.

MISS SALLIE GRIEVES GAYNOR: In the absence of accurate figures, comparison between parochial and public school children as to physical defects, is difficult. We ought to take up the study as to our own school children and organize effort to face the problems promptly.

MR. GEORGE B. ROBINSON: I greatly fear that few of us realize the appalling neglect of feeble-minded children of which we are guilty in this country. About fifty per cent of the women received into the State Reform Institution for women in New York are considered feeble-minded. Under the law they may not remain longer than three years. The Board of Managers, of which I am a member, takes every possible precaution to safeguard inmates when dismissed. All girls committed to the Bedford Reformatory are examined by the Bureau of Social Hygiene. An investigation two years ago showed that there were twenty-one thousand feeble-minded in New York who needed custodial care. The State cares for about three thousand.

The State makes generous provision for the religious care of inmates at Bedford. We all recognize that little could be accomplished without the aid of religion. Difficult as the care of feeble-minded women is in itself, it becomes infinitely more so when we deal with feeble-minded girls who have fallen into evil ways. The State has not measured up to its obligations toward this type.

DR. S. R. PIETROWICZ: No student may overlook the rôle of alcoholism and social diseases in the development of feeble-mindedness. I found good proof of the horrible ravages of alcoholism during my superintendency at the Insane Asylum at Dunning, Illinois. Over thirty-four hundred of our thirty-five hundred insane patients were alcoholic or had a family history of alcoholism. I cordially approve of what Dr. Hallowell said about the religious care of the feeble-minded. I saw wonders accomplished at Dunning by the Jesuit Fathers who came there. I have known them to come on foot through the snow, in order to minister to the spiritual wants of our inmates when the State did not make provision for even the expenses entailed.

As to the question of injury during labor, during delivery, that is a myth. The man best qualified to speak on this subject is Professor Little, who is now compiling a very learned book on errors of accouchement. In that book he will include all forms of errors during the labor of women. Certainly delivery seldom has anything to do with feeble-mindedness. Do not scare the woman. There is nothing greater in the world than the forceps when they are necessary. Dr. Playfair of London, that most wonderful man who died not very long ago, brought out that very forcibly at the International Congress of Obstetricians in London. At that time he claimed that absolutely the percentage of feeble-mindedness following instrumental delivery was nil.

REV. HUGH MONAGHAN: Few of the laity realize the number of demands made on the time of priests in the average city parish. It is sometimes said that we fail to provide proper care for Catholic inmates in institutions, such as jails, penitentiaries and homes for the feeble-minded. Adequate care can be provided only when priests are detailed for this work, and permitted to give themselves to it entirely. Such a step depends partly on the supply of priests and partly on the willingness of ecclesiastic authorities to detail them for the work. This Conference will render a signal service by setting forth the problem of feeble-mindedness in all of its bearings, and calling the attention of our Catholic leaders to them.

MISS C. M. CAMPBELL: The diocese of Springfield has an arrangement something like that suggested by Father Monaghan. Three priests

are detailed for institution work. They are in touch with all phases of these problems, and the results which are visible abundantly vindicate the wisdom of the step.

DR. MOORE: I think that those who believe in Goddard's table as evincing the Mendelian character of feeble-mindedness, believe in it because they have not looked up the data. They have taken the thing more or less upon Dr. Goddard's authority, and have laid down their hands and said it is hereditary, it is Mendelian. That, I think, is the danger, and the very closeness of that agreement makes me suspicious. If that table is correct and the agreement is as close as is there given, then we must rule out all of the other causes. There is practically no displacement there that can be brought in by other factors, and heredity in the Mendelian sense ought to be really the only factor. Others who have investigated this problem have found the variations tremendously great in those various types, variations such as thirty or forty or fifty per cent in some of those one, two or three sections there. If that is the case, and Dr. Goddard finds a much closer agreement—I merely say it is possible—the explanation is to be sought in Dr. Goddard's own assumptions and not in the facts of the case. When these cases are diagnosed, as he says, simply by looking at a case, and when anybody who has had any experience with diagnosing feeble-mindedness attempts to check up his first impressions with final results, he will find that it would be very remarkable indeed if he could get things to square with the Mendelian laws. When you consider that the diagnosis of the workers who knew Dr. Goddard's theory were not even final, but that these data were then brought to Dr. Goddard and he himself picked them out on the basis of his subjective impression, it is not surprising that he has such a close agreement.

I called upon Dr. Goddard and laid these objections before him, and the only thing that he could say to me was that he realized the force of the objections and that he was now engaged in examining, just as I said should be done, namely, taking case histories and putting every single child through a thorough mental examination. When Dr. Goddard comes out with that result the evidence will be very much more conclusive, but from examinations which I have conducted in feeble-minded families I doubt if he is going to have such a close agreement.

As to the other factors, the instrumental delivery and the like, I simply wish to call attention to the fact that the statistics are at present very variable. There are some men who lay a great deal of stress upon the instrumental delivery, and there are some who lay a great deal of stress upon the fact that instrumental delivery has been put off. Little's disease is a thing which comes from a hemorrhage over the motor areas

in the brain, and that may be caused by instrumental delivery. Those cases frequently find their way to homes of the feeble-minded.

As to the question of legislation not only on the subject of feeble-mindedness, but also in relation to criminality, there is much to be said. I am of the opinion that the present tendency is extreme, but, at the same time, there is a counter tendency which is also extreme, namely, that there should be no such legislation. If you can demonstrate that a physical defect, or a mental defect rather, as serious as criminality or feeble-mindedness is hereditary, and can prove that a certain individual belongs to a family in which it is inherited with Mendelian exactness, I should believe in applying to the members of that family any eugenic legislation that you please. And I would not be on the side of those who would rule out legislation, nor on the side of those who are in favor of reckless legislation concerning this matter.

The question of alcoholism brings before our minds something about the perplexity of the present condition of statistics. I think it is a factor, and probably a considerable factor, but Karl Pearson in England, perhaps the most eminent of living statisticians, has a study in which he attempts to show that what is ordinarily rated as excessive alcoholism, has practically no effect upon the mentality of the offspring, and he comes to that conclusion with a marshaling up of figures and formulæ. I do not believe he is right in that, but, nevertheless, the question of the statistics on these points is at present in a very chaotic condition.

As to medical and mental examination of parochial school children, it should be made. Catholic parochial schools if they do not provide their own medical inspectors, should be perfectly willing to have State officials come in and make such mental or physical examination of the children as is made in other reputable schools of the State. The parochial schools of this city have so far taken very little advantage of my own clinic. I sent them all notice of the establishment of the clinic. There is only one that has sent me any children, and that only two or three.

As to the question of religious training, I wish to mention a certain doubt that I have of the efficiency of the religious training of feeble-minded children in a State institution where that religious training is only done once a week or once a month. If you give to the feeble-minded child only the ordinary catechetical training that most children get, and you bring those feeble-minded children to Mass and Communion, I would like to guarantee that there is a very large percentage of those children who do not even know what Mass and Communion are, that is if they have only the ordinary training. What a feeble-minded child absorbs must be a part of its daily routine life, and the true solution of the religious problem for the feeble-minded child must be a Catholic home in which religious training by special methods, to be found out

when we have such homes, is going to be given to those children, not once a week, or once a month, but every single day.

As to the last problem which has been mentioned by one of the ladies as to how we are going to do it, I do not know just yet. But somebody recently having heard that I was engaged in this work sent me a little clipping about St. Teresa, who once said she had three shillings and she was going to found an institution. Someone told her that she could not do it with three shillings. St. Teresa said, "Three shillings could not do anything, but St. Teresa and the Lord could do anything they had a mind to do."

I have not only looked at the problem in that general way, but perhaps a little more definitely. At the present time the District of Columbia has no institution for feeble-minded children. There is a bill in Congress to appropriate five hundred thousand dollars for the establishment of such an institution, but that bill did not go through and probably will not for some time. In the meantime, the District of Columbia pays two hundred and fifty or three hundred dollars a year for the care of its feeble-minded children, and one of the feeble-minded children who is being paid for has never been to Mass, has never been to Communion and has never seen a priest since it has been in the State institution. Now, I do not believe that the District of Columbia will really refuse us the children if we have an institution in the District. Until there is some general endowment by which children could be taken who are of poor parentage, we shall simply have to take the children of parents who can pay. I know one woman in this city who pays fifty dollars a month for her child at Vineland. We might have at our institution a cottage for private patients at fifty dollars a month with special care. With the extra amount over and above what was necessary for those private cases you could take care of a certain number of children who are unable to pay anything. At least, let us hope that the institution will sometime be realized.

Adjourned.

COMMITTEE ON SICK AND DEFECTIVES.*Second Meeting.*

Wednesday, September 20, 1916, 10 A. M.

MISS MARY JOSEPHINE BLEAKIE, *Chairman.*

THE CHAIRMAN: I shall ask Mrs. Frank Ellsworth of the Catholic Women's League of Chicago to preside. We have a meeting at this hour of the Committee on Organization of which I am a member. As our work must be concluded this morning, the Chairman of the Committee was unwilling to excuse me. I shall now ask Mrs. Ellsworth to take the Chair.

After this was done the reading of papers proceeded in regular order.

**THE ENLISTMENT OF TRAINED NURSES IN THE
SERVICE OF THE POOR.**

ADELAIDE MARY WALSH, R. N., *President Illinois State Board
of Nurse Examiners, Chicago.*

READ BY REV. JOHN MCGINN, C.S.C.

The personal equipment of the woman who considers the adoption of the profession of nursing must be such as to promise for that profession a member who will serve it to her utmost. She must be of suitable age in order to realize the responsibilities which are to be placed upon her shoulders, for few young women beneath the age of nineteen or twenty are able to understand the tremendous force of duties which they must assume and carry through with honor. Her educational opportunities must have been of high grade, for this profession now commands and demands the most desirable intellectual appreciation. Her knowledge of the sciences must be accurate, if not extensive, so for that reason the States which provide for the registration of nurses as a rule require a minimum standard of one year's

high school, or its educational equivalent, as a basis for a woman entering a training school. She must be of good moral stamina, her integrity beyond question, with standards so fixed in the practical development of her character that no ordinary temptation will break through this bulwark. She must be prompted by purity of motive and a direct singleness of purpose which will carry her over the manifold difficulties which beset her during her years of training and in the after life of its practical application, and, in addition, she must be able to withstand the distractions of life to such an extent that they will not interfere in the routine of her daily professional existence. Tact and genuine sympathy, industry and adaptability, a deep spiritual understanding and ability to reach hearts could be a useful foundation upon which this practical consecration of her life may be built.

It is well known that the high calling of the nurse has appealed to the best instincts of womankind ever since the world began. In the Christian era we have the Saints of the Church alleviating the sufferings of others in the face of bitter opposition, such as came to St. Elizabeth of Hungary, of whom we read noble legends of self-sacrifice. Between the middle of the seventeenth century down to the middle of the nineteenth, the calling of nursing, which had not at that time been developed into a profession, was kept alive by noble efforts of Sisters in religious communities. During this time the work required the lowest form of education, and even as late as 1820 and 1822 it was not necessary for professional nurses in some parts of the world to know how to read or write, and in the year 1829 in these same localities it was required for only the head nurse in wards to have even the most meagre education.

Today when we stand reviewing the work of the past few years, what do we see? An army of earnest women fighting for life and battling with death—an army of women with high purpose, with integrity, with organization, with skill and efficiency, and the reason for this development is because the need has been so thoroughly demonstrated for just such a group of women that the demand has become tremendous. It was evident that physi-

cal and mental labor were more exhausting than mere mental work, and for this reason was evolved the impulse to establish training schools, which meant education. It is claimed that a lack of thoroughness is a definite handicap for a great many women in pursuing this profession. In a certain training school during one year twelve hundred letters of information were sent out. From this number there were only one hundred and seventy-five applications received; fifty were accepted, and approximately ten of that number were dropped for inefficient work. This left a very small percentage of the large number of interested people. This also indicates that the training school is built up by the process of elimination of material not suitable for the proper conduct of a training school.

Furthermore, the training of a nurse must be adequate. By this we mean that in selecting a school which a woman prefers, to give her the necessary professional education, she is to see to it that she enters one which meets the standard at least of the laws pertaining to training schools which govern the education of nurses.

Perhaps it might be interesting to insert a few thoughts upon the difficulty that States which have struggled for laws governing this point, have had to safeguard the actual care of the sick. The *necessity* of this great principle for high standards has been constantly minimized by schools offering short cuts to knowledge, correspondence courses and the schools which are dominated by the commercial element in their desire to exploit the nurse as an asset for the financial gain of the institution. These statements pertain to fact, and the desire to uphold the honor and standard of the nursing profession demands a better realization by thinking people of the obstacles offered. Perhaps in the course of events it might be possible for individual citizens to be of assistance to the nurses in our efforts toward maintaining the dignity and integrity of our profession.

After a woman who has been able to survive the arduous three years of her training is ready to step into the busy life of her actual work, she discovers that the opportunities of service are most numerous. Not many years ago the only open-

ings for a nurse were those which meant the care of the individual patient in the home, or service in an institution, and now we are proud to believe that we have rendered so generously of our best that we are able to secure and preserve a place in the life of the world.

In the matter of considering the interest of professional women as identified with the service of the poor, one logically concludes that this relates to the *sick* poor, and what type of human being needs the touch of a helping kindly hand and derives benefit from the ministration of a gentle spirit more than the person who is stricken with illness in addition to the misery of poverty which is pressing down upon his spirit. The discouragements of life under these circumstances undoubtedly are overwhelming. The hopelessness, the desolation, the terrible misery of days and months, and oftentimes years, of this terrific grinding life must call for the support and comfort of hearts unharassed and souls less tried. What desolation to see one's family in misery without food, poorly clad, with practically no protection against the blasts of winter, the scorching winds of the summer time, the greed of human beings, the lack of dignity, the loss of privacy and the entire disruption of the ordinary protections of everyday life because one is not only poor, but also one is sick and suffering! The pangs of physical pain are so terrific, the twinges and aches are so devastating. To require additional effort from a person who is facing the terrific idea of death in life must make this unequal struggle a real fact. Just, plain, ordinary humanity demands a helping hand proffered to the brother or sister who can be soothed and assisted and helped, and counsel from one who has not only the personal desire to be of service, but whose training has taught her how there is to be less loss of effort and more definite accomplishment, because *she knew how to do* this thing that must be done. More than that a woman who is prompted by the simplest impulses of Christianity must feel a call to stretch out her arms to the crying children of the world, who need to put their heads upon her heart, and to feel that thereby she is doing a work of love and a mission of deepest privilege for

God's sick, poor children. What work could have a more definite call? Whose struggling spirit will not pause to listen to this voice that is crying—crying? Whose heart would refuse to heed as well as hear when one knows that the training of a nurse can be made the means of securing rare spiritual sustenance?

We who live and have our being in this all-absorbing profession realize that there are many side-lights which are shed upon the situation when the subject is clearly understood. We are all so busily engaged in the active practice of the daily routine of the weeks and months as they pass before us, that it is seldom that we are able to have the luxury of even a small amount of *mental leisure* in which to ponder and perchance to dream dreams. There is so much simple, everyday philosophy to be recovered from problems which at times seem to overwhelm us, but which in reality actually stimulate and inspire us to the proper solution of these difficulties. As Cardinal Newman said, "One thousand difficulties do not make one doubt," and there certainly are *difficulties*, but there is surely never a doubt in any of our minds of the beauty and happiness and contentment of soul which result from the privilege of witnessing other people's struggle to overcome the terrific obstacles which loom out of all proportion to the real sense of values upon which their lives are built.

At some previous conference the matter of parish visitors was discussed in its many bearings. What, I ask, is there in the picture of the nurse as she has been presented to you today to prevent her from serving as an ideal agent in that capacity? She can be a very great assistance to a pastor who is overwhelmed perhaps by a floating membership in his parish, or by a tenement house group of parishioners who come to a priest when they are in distress, but who never make any real effort to get close to him when they are not in need of friends. Could not this trained, sympathetic, educated practical woman assist greatly in the establishment of these visitors who are truly needed in every parish? She can bring to the pastor the news of everyday life, and can give much valuable information in the

happenings of this community of souls which often causes the priest so much responsibility and concern.

We are happy to realize that there is at present in this country a movement, already established, to group our nurses into sodalities, which should have a very far-reaching effect upon the cohesiveness of this profession. It creates a spiritual element very much needed in the performance of any routine task. In this call of soul to soul, let us yield our influence toward anything which should contribute to the safety and contentment and peace of mind of women who are expending their energies and contributing their mites and receiving at times not as much consideration or as much understanding of their difficulties as they need.

The institutional opportunities are numerous. There are hospitals, homes, camps, asylums, day nurseries, summer floating hospitals. They provide for the physical well-being, mental stimulus and often moral support of groups of poverty-stricken, care-ridden, disease-crushed human beings. Can you not see that it would be a privilege for a woman to feel that she can lavish herself to the utmost without being in any way prompted by sentiment or superficial emotion? She can maintain the high standard of her work according to her ideals which she carries in her heart and mind in relation to the cares of the sick and needy. She can be indefatigable and thus inspire others. Groups of nurses have done very much in their ability to be of service in communities. Municipalities engage nurses for the work that they can render; schools by reason of their knowledge of children, both well and ill, engage their services, and they can be invaluable in the infant welfare campaigns and organization for the prevention of tuberculosis—in dispensary work, etc. All of the industries of our different cities feel that they are scarcely safeguarded unless they have the watchful eye of a nurse in their factories visiting their employees and assisting in the welfare work of large corporations. Life insurance companies are doing their best to maintain the standard of health of their policy holders by offering them the services of a nurse when there is need. The nurse must have some prac-

tical knowledge of the principles of relief. She must reduce the system of her work to the regularity which carries with it a certain cheerfulness which is bound to react in some direct way upon the families with whom she comes in contact.

The Visiting Nurses' Association honeycombs the country. Within the last decade the fiftieth anniversary of this valuable work occurred in England where the movement originated, and it has become so valuable and of such permanent assistance that it covers the entire country. The nurses win the heart of the sick poor patient whom they attend at home.

The organization of the Visiting Nurses' Association is excellently worked out and is so directed that the sick poor in all localities of any city can be given care, and placed under the direction of a physician by the visiting nurse in their own homes. Perhaps there is no type of patient who so needs the service of this visiting nurse as the person who is ill from some chronic ailment as bronchitis, rheumatism, asthma and countless others that make people ineligible for hospital care, yet need the services of a trained nurse. Many times she enters the scarcely habitable hovel, lights the fire, heats water and prepares a simple breakfast with the miserable rations at hand, gives the patient nursing care and blithely passes on to her next responsibility. These trained nurses are doing mighty work, and the poor in their homes who are incapacitated because of physical ailment have every reason to be more than grateful for their service. They live in a little world of their own, encompassed by the boundaries of their "districts." They know their people, their social status, their physical condition and all that is of interest to them. They are directed in the general movement of their work, and supervised by a general office which is responsible for the conduct of the organization.

These associations are generally financed entirely by voluntary contributions and endowments, and are in constant need of the services of properly trained, well-equipped professional women to carry on the work of the association. This is but an example of the work that similar organizations are conducting and the service that they contribute to community life.

The Infant Welfare Societies of different cities begin their work at the child's entrance into the world. Whether the baby is sick or well the nurse is available to advise and instruct the mother and sustain and encourage her, and to live as close to the world in which the patients exist as is practically possible.

The Town and Country Nursing Service is a newly-developed form of social service where the nurse goes up and down the mountain sides, in and out the cabins and round and about the mining camps, instructing, safeguarding, assisting, rendering daily service, and doing any of the countless tasks that present themselves. There are day nurseries where little children of the poor are brought not really prepared to mingle with other little boys and girls; where apparently insignificant ailments are undetected and therefore neglected by mothers; where the diet is not properly adjusted or balanced. A trained nurse has an immense influence under circumstances of this sort. She can visit the homes from which the children are brought. She can come in contact with the employers of the mothers. She can superintend and arrange for their vacations and generally provide a change in their environment.

This same thing holds good in summer camps, but the main point and important feature in all of this kind of work is that the people are poor and need cheerful, normal, direct supervision. Because this service can be and should be more or less impersonal, it has, therefore, a greater chance to develop because the nurse is giving of her best to people who need her most. They in turn are giving her their confidence, their contributions of loyalty by obedience to her rules; and the service is reciprocal in that each profits by what the other has to offer.

It is definitely appreciated that the poor as well as those upon whom the world's gifts have generously descended are in a position to receive more attention and better medical care and service than the so-called "middle class." This is because the best trained and highly educated physicians are at their service in the well-manned dispensaries which dot every city in the union.

In this service of the poor there is actual work as well as comfort and beauty. The cry of a little child can be quieted, the groaning of those in mortal agony can be hushed, the smile of the convalescent can be made cheerful, and peace and serenity of soul attained which attend the accomplishment of work well done as recompense of physical labor, and mental effort. Moral and spiritual growth would be the reward and the logical conclusion of a life which is prompted by pure motives and by practical desire to live a life of service.

The trained nurse is able to do a piece of finished, quiet, God-given service. But this very obligation which she assumes will have lasting results, and her influence can be made so great that perhaps there are many future generations which will rise and really call her blessed.

SISTER NURSES OF THE UNITED STATES.

REV. JOHN T. McNICHOLAS, O.P.

In the preparation of this paper a letter was addressed to every Mother Superior of the United States, requesting that information be furnished regarding all Sisters of their respective communities engaged in caring for the sick. Thirty-four questions were asked relating to hospitals and the care of the sick in their homes. It might seem on first consideration that much of the information sought from our institutions is not pertinent to our Charity Conference. It seems to the writer, however, that every encouragement that we can give to all communities of nuns engaged in caring for the sick that will make for a higher standardization of their hospitals, infirmaries and sanatoria, will enable the Sisters to undertake to a greater extent work among the sick, whether it be given in their institutions or in the homes of the destitute poor, or in the homes of the middle classes, unable to pay for the services of nurses. Such extension of services may either be given directly by the Sisters or by forces working under their direction.

According to the *Official Catholic Directory* there are in the United States 524 hospitals in 97 dioceses. Direct replies from 149 of these by letter in answer to the questions sent out, and

information gathered from 20 hospital reports forwarded to the writer supply the following information: These 169 reports are from 40 distinct or independent Congregations or Sisterhoods, some Congregations conducting as many as 18, 20 or even 30 hospitals. The membership of the Sisters represented by the replies to these was 12,685, of whom 3,800 are engaged in nursing. 16 of these institutions or Sisterhoods nurse the sick in their own homes, accepting remuneration. Of the 3,800 Sisters engaged in caring for the sick, 1,652 are registered nurses. In 169 institutions there are 100 training schools.

During the year 1915, in the 169 institutions there were treated 506,643 patients, and of this number, 102,286 were charity patients. On the staff of 91 institutions reporting there are 2,476 physicians, of whom 734 are Catholics. The remaining institutions are open hospitals. Facts of this character have been ascertained with a view of learning to what an extent we might hope for coöperation of our Sisterhoods and Catholic physicians in enlarging their field of charity.

Of the 169 institutions from which we have had replies, 132 are general hospitals; 3 are devoted to surgical cases; 8 to maternity cases; 2 to the care of the insane; 3 to the cancerous poor; 12 to sufferers from tuberculosis; 1 to cripples and atypical children; 1 to nervous diseases; 1 to the aged sick; 1 to foundlings; and 1 to special work, but not specified. Four of the communities treat exclusively the sick poor in their own homes.

The capacity of 150 of these institutions is 26,391 beds. The number of lay nurses employed is 2,759. In 18 of the institutions all of the domestic work is done by Sister nurses; in 20, entirely by lay workers, and in 78 institutions by both Sisters and lay workers. The remaining institutions furnish no information on this point.

The reports of 26 of the 169 institutions show that the Sisters, besides nursing the sick in their hospitals, extend their services to the sick poor in their own homes. Ten such institutions record during the year 1915 that 14,125 visits were made. In the 169 institutions reporting, there are 152 Sisters who are graduate

pharmacists and one who is an anæsthetist. It seems important that the Sisters should increase the number of their subjects in these professions, not only for the efficiency of their own institutes, but also that they may be able to reserve at least one such professional Sister for the exclusive service of the poor. Such sacrifice and generosity cannot but merit many blessings.

Eighty-one institutions transfer contagious cases, and cases of dementia. Seven keep all cases.

Sixty-six institutions report that they are self-supporting. Fifty-three are not so. Of the latter, the replies furnished show that about 60 per cent of their expenses is met from income received from patients. Fifty-eight institutions receive no aid whatever; 11 receive State aid; 29 city aid; 6 county aid. Eight others report that they receive aid, but fail to specify the source. The correspondence shows that in the hospitals from one to three visits are made daily to all patients by the physicians.

In 102 institutions convalescents are never asked to do any nursing or to assist in the work of the hospital. One institution reports that they are occasionally asked; another, that volunteer help is accepted. In 80 institutions there are pathological laboratories, many of which are among the best equipped in the country. In 28 institutions there are none. The remaining institutions failed to answer this question.

Of the lay nurses in Sisters' hospitals, the reports show that there are 475 registered nurses in 70 institutions. In 87 institutions patients are examined by doctors previous to their admission. In 6, no examination is made. Many institutions failed to report.

Forty hospitals have dentists connected with the institution. Sixty-nine report that they have none. Among the hospitals reporting, 60 have a committee of inspection; 50 have none. A finance committee is connected with 46. There are 65 institutions that have no provision for a finance lay board, inspection being made by religious superiors and their respective bishops.

Of the patients treated, 95 per cent to 96 per cent recovered, except in the foundling, cancer and tuberculosis hospitals, where naturally the death rate is exceedingly high.

The value of property represented by the institutions reporting is \$28,164,112. From letters and reports we learn that during the last year 1,580,941 days of free treatment were given in our hospitals under the care of Sister nurses. The days of pay treatment in the same number of institutions were 3,976,367.

INTERESTING FACTS.

There are many interesting facts to be gathered from these reports. For instance, Carney Hospital, in South Boston, in its Out-Patient Department for the year ending 1915, treated 50,000 patients. Such service is proof of the advantage of highly standardized hospitals which enables the Sisters to organize splendid forces for service among the poor.

The Sister nurses of St. Francis' Home, New York City—a hospital for the aged who are suffering from chronic ailments—during 1915 cared for only 22 pay patients, while their kind ministrations were bestowed upon 350 destitute patients. Besides this work of nursing, the Sisters provided for poor men during the months of December, January, February and March 81,436 meals, consisting of soup and bread. Furthermore, the same institution regularly supplies approximately 200 families with food three times a week.

The twenty-sixth annual report of St. Mary's Hospital, Rochester, Minn., for the year ending 1915, shows that 7,794 patients were treated in the institution, representing 39 nationalities and 31 creeds. The Catholic patients were in the majority, white. Methodists, non-denominational, Lutheran and Presbyterian followed next in order. The total number of surgical operations was 10,110. The hospital from its foundation has taken care of 72,078 patients. The report gives no indication of the charity done by these good Franciscan Sisters.

St. Louis Mullanphy Hospital reports that the Sisters, besides nursing the sick, found time and means during the year 1915 to give to the poor of the city 2,995 lunches and 2,105 baskets of provisions.

In the Archdiocese of New York, the Dominican Sisters conduct three hospital homes for the incurable cancerous poor, whose

lot is pitiable beyond description. No remuneration whatever is accepted by the Sisters. The writer has visited these patients scores of times, and has found among them the most extraordinary spirit, not only of resignation but of positive cheerfulness. They never tire of talking of the kindness of the Sisters. Patients are received without regard for race, creed or color. No attempt is ever made to change the religion of a patient; but the self-sacrificing, religious lives of the Sisters furnish a most compelling argument in favor of the Church. One of these hospital homes reports the conversion of 115 patients.

Another Dominican community of Sisters, distinct from the last-named, whose Mother House is in New York City, has three foundations, the purpose of each of which is to care for the sick poor in their homes, regardless of religion or of nationality. No remuneration under any condition is accepted by these Sisters. During the year 1915 one of these communities cared for 1,588 cases that received from one to three hours; 1,535 cases requiring the entire forenoon, 485 cases the entire afternoon; 1,718 cases the entire day, and 35 all-night cases.

The Sisters of Charity of St. Thomas' Hospital, Nashville, Tenn., in conjunction with their work of nursing, supply the needs of the poor as far as their means permit. They also mail and distribute medical literature to the poor country people.

The Sisters of Charity, of Emmitsburg, have twenty hospitals in their province, among them Providence Hospital and the Old Soldiers' Home Hospital, Washington; Carney Hospital, Boston, and St. Joseph's, of Philadelphia. Providence Hospital for the year ending 1915 distributed 1,851 free lunches to school children and gave 2,411 meals to the unemployed. The Sister nurses made 6,473 visits to the poor. By means of food, clothing, fuel, groceries, medicine, etc., 16,537 cases of destitution have been relieved. The number of prescriptions filled in the dispensaries was 13,811. In the Philadelphia Hospital the total number of hospital bed days for the year ending 1914 was 47,186, and of these 24,626 were charity bed days.

The Sisters of St. Mary's Hospital, of Evansville, Ind., besides the work of nursing, carry on a soup kitchen for the poor.

For the year ending 1915, they report 16,153 poor families relieved, and 32,306 loaves of bread distributed. During the same period, 1,180 visits were made by the Sisters to the poor in their own homes. They also distributed among them the clothing sent to them for that purpose by the St. Vincent de Paul Society.

The Little Sisters of the Assumption, of New York, are consecrated to the work of caring for the sick poor in their own homes without remuneration. For the year ending 1915, they cared for 450 patients. They also distributed fuel, food and clothing to the poor and provided whenever they could for payment of rent.

The Daughters of Charity of St. Vincent de Paul, St. Louis Province, conduct twenty-two general hospitals, besides two for the insane and six infant asylums with which maternity hospitals are connected.

Mercy Hospital, Pittsburgh, cared for 6,643 patients, of whom 4,490 were charity patients. In the dispensary department 17,252 patients were treated. This hospital is affiliated with the University of Pittsburgh. Clinics are held daily in every department. It is one of the four hospitals in the United States that has the Cardio-Graphic laboratory. It is the only general hospital in that part of Pennsylvania that has a psychopathic department. Its hydrotherapeutic department is exceptionally excellent.

In Goldfield, Nev., while the Sisters own the equipment and conduct the hospital, the buildings are owned by mining men who contract to pay \$1.00 a day for each miner in their employ during his illness.

The Sisters of Charity, of Providence, of the province of the Sacred Heart, conduct 13 hospitals. Out of the 125 Sisters engaged in nursing, 85 are registered nurses. During the past year they cared for 21,691 patients, made 2,799 visits to the sick in their own homes, and 245 visits to the poor.

The average stay of a patient in the Sanatorium at Gabriels, New York, a hospital for the treatment of tuberculosis, is from eight months to one year. During the year ending December, 1915, the Sanatorium gave 2,250 days' free treatment.

The reports of some of the Brooklyn hospitals came through

the Catholic Charity Bureau of the diocese, and was furnished by the hospital investigators. The plan might prove suggestive to other dioceses.

The Sisters of Charity, of Galveston, Texas, besides their work in the hospital, supplied 3,701 meals to the sick poor in their homes during the last year.

The Sisters of Charity at Mt. St. Vincent's, New York, conduct eight hospitals, one of which, St. Mary's, Brooklyn, handled 4,591 ambulance cases during the year 1915. "Follow-up-work" is carried on by a representative of the Bureau of Catholic Charities. The Foundling Hospital conducted by these Sisters has in the forty-seven years of its existence cared for 65,174 children, and during this period 18,000 children have been placed in homes, of whom 5,000 are under the actual supervision of the institution. Since 1885, that is, thirty-one years, there has been a maternity building, during which time 10,230 patients have been received, and the average number of births a year during this period has been 330. During the year 1915 there were received 2,103 children in the institution. Under the immediate and direct supervision of the institution during September, 1916, there are 2,617 children being cared for. Of these 700 are in the Foundling Hospital, New York City; 250 are at Huguenot, Staten Island, and 1,720 are being boarded out to nurses directly supervised by the Foundling Hospital. Again, during 1915, the Sisters cared for 4,700 children, and of these 535 were adopted into homes.

St. Vincent's Institution, of St. Louis, Mo., conducts a hospital for patients suffering from chronic diseases, who go there as a last resort. The Sisters report many permanent cures. The Sisters of Nazareth, Ky., conduct 5 hospitals and infirmaries. The Sisters of Charity of Mt. St. Joseph, conduct 9 hospitals.

One of the most gratifying features of the reports received is the steady increase in the number of graduate nurses among the Sisters. Among them we note particularly the following:

St. Mary's Infirmary, St. Louis, Mo., numbers 243 members in the community. Of this number 192 are registered nurses and 33 are in training. Eight of the Sisters are registered pharmacists.

The Little Company of Mary, Chicago, while it has but 14 Sisters in the United States engaged in nursing, has all registered as nurses.

St. Anthony's Hospital, St. Louis, reports that out of 125 Sisters engaged in the work of nursing, all are registered graduates. The training-school conducted in connection with the hospital is for the Sisters only.

The Sisters of Mercy, of Iowa City, Ia., have 19 Sisters engaged in the work of nursing, 17 of whom are registered nurses.

A Cincinnati hospital has fourteen nurses, all of whom, with a single exception, are graduates. The remaining one is in training. The hospital has a free clinic daily.

While these statistics are most encouraging, there were, on the other hand, reports received from some communities showing that though there were upwards of 200 Sisters engaged in nursing, there was not a single graduate among them.

The work which our Sisters are doing in the United States is simply incalculable. Their charitable ministrations to the sick and dying in general and special hospitals, as well as in the homes of the poor, constitute a service to religion and humanity which can never be measured by monetary considerations; neither is it one for which adequate gratitude can ever be expressed.

The meeting of the Catholic Hospital Association at Milwaukee this year, which was attended by 300 Sister delegates, as well as the meeting of 1915, gave splendid promise of high standardization and unsurpassed coöperation. The Milwaukee movement is destined to have a very far-reaching influence. The National Conference of Charities is interested in this work in the belief that the higher the standard of the Sisters, the more thorough their scientific training, the greater their culture and the deeper their religious spirit, the more will they be prompted to increase their work of charity and perform it with thoroughness. This statement is founded upon the obvious principle and the facts of experience that the cultured, gentle and educated person, other things being equal, has a far greater influence on the poor than one of their own class who lacks these qualifications. We all wish to see the hospitals and the Sisters classified under

"A." We hope to see their work of charity expand, and we trust that forces can be mustered which, under thoroughly scientific and religious direction, can render immeasurable good, not only to the destitute poor, but to the middle class as well, who are often in worse circumstances, so far as securing the highest kind of medical aid and the most competent nursing are concerned. It is very truly said that only the very poor and the very rich are at present able to obtain these.

There is no doubt that any work of which the Sisters are capable and which is intrusted to them by authority, will be performed by them in the very best possible manner. The simple but splendidly organized rule of life under which they live, together with their love of unity and their singleness of purpose in the performance of their duty, give them exceptional opportunities of attaining the highest excellence in the care of the sick and in the direction of the training schools of their institutions. Unquestionably the demands of both the medical profession and the State for the standardization of hospitals will be met. In the movement we hope our Sisters will lead. There can be no doubt either of their capacity for the work or of the whole-souled spirit with which they will enter upon its execution. They must, however, be thoroughly trained for it, and neither superiors nor particular members of the community caring for the sick must be guilty of injustice by assigning Sisters to the performance of duties of which they are not competent. Here is practical application of the old adage: "The habit does not make the monk" —nor the nurse!

In the raising of the standards of our hospitals, and the work of nursing in general, including that of the organization of outside forces to work in conjunction with the Sisters among the sick poor, there need not be, nor should there be, the least infringement upon the religious life, nor any lowering of its standards. The real guarantee of the perpetuity of Catholic hospitals, sanatoria, and the work in general of nursing conducted by our Sisters, lies in the strong bond of the religious life and in the fidelity of the Sisters to its observance.

The information gathered regarding Sister nurses proves very

conclusively that the possibilities for organization are enormous, and that the extension of the work of charity can be greatly helped by scientific direction, and by securing coöperation of the authorities governing the Sisterhoods.

The National Conference of Charities is not directly concerned with the standardization of all our institutions caring for the sick, but charity hopes to reap a practical harvest from high standardization. Perhaps the Conference would consider the appointment of a committee made up of physicians, priests and Sister nurses, who would gather for the next Charity Conference complete and detailed information, drawing up a program for the extension of the work of charity by all institutions caring for the poor and sick. A most extensive field is to be covered, and such a committee of interested and competent persons would not find the two intervening years too long to assemble facts, to digest them and to offer very helpful suggestions. To meet the expenses of such a working board, members might be added who would secure funds to give the necessary outlay.

DISCUSSION.

MRS. DANIEL COONAN: When we are active in the field of social work we follow the exalted teachings of our Faith. Social service is a vocation. Success in that field depends largely on the personality of the worker. In caring for the sick poor, we must go back to the causes and keep them in mind in all that we do. We must note every factor in the environment which has a bearing. Ventilation, nourishment, cleanliness, housing conditions, municipal services that touch the home, must be thoroughly understood and taken in account in every way. It is the need of this wider knowledge, much of which is really technical, that underlies the demand for trained nurses in work among the poor. Instead of discussing general aspects of the matter, I shall content myself by following the suggestions of the program committee and speak of our work in St. Paul and Minneapolis.

The care of the sick poor is provided for by the Visiting Nurses and Infant Welfare Associations and the public school nurses. The visiting nurses do district nursing among the poor, and at the same time deal with all problems which they touch and coöperate with other relief agencies. They maintain a camp for tubercular children during summer and early autumn, where much splendid preventive work is done for children who have incipient tuberculosis. Open air schools serve these same children when the camp is closed. They have six hours daily of

open air school work. One full meal and two lunches are furnished, and arrangements are made to permit the children to sleep an hour after the noon meal. The schools are maintained by the Board of Education, but the outdoor clothing, beds and other extras are provided by funds secured from the sale of Red Cross seals. The Visiting Nurses Association is supported through the efforts of a special committee of the Women's Club. It is assisted by twenty-five hundred volunteers who on an October "Tag Day" collect funds. Receipts for the last four years have averaged \$25,000 annually.

The visiting nurse performs every duty of the Friendly Visitor in addition to her technical care of the sick. In maternity cases she calls in a nurse of the Infant Welfare Association who specializes in the care of infants. Systematic instruction is given to mothers in the care of their babies. The university hospital, the city hospital, the Settlements and nurses coöperate systematically. The public school nurses, as is natural, follow the child from the school to the home and undertake there to deal with the problems that are found. These nurses give particular attention to the discovery of backward children and the treatment of them. The League of Catholic Women, the Ladies' Auxiliary of the St. Vincent de Paul Society and the Catholic Settlement House coöperate sympathetically with the Visiting Nurses and Infant Welfare Associations and the public school nurses. There are, of course, a number of graduate Catholic nurses in these groups. A few of them render excellent service at our Margaret Barry Settlement House. The spirit of coöperation is so strong that we find classes for Catholic children, Catholic mothers' clubs and Catholic social workers in the various settlement houses. I know a non-Catholic public school nurse who contributes at least one-fourth of her salary monthly in doing relief work among Catholic poor in her district. She does everything in her power to help the pastor in that neighborhood. Reciprocally, in our own Catholic Settlements we have all classes, nationalities and denominations. A central council of social agencies was organized last year in Minneapolis. Each relief agency is represented by two delegates. The purpose of this council is to coördinate activities, hinder over-lapping, and to take a large inclusive view of the need of relief work in the city.

MRS. LEONORA Z. MEDER: There is another feature of the work of nursing that might be mentioned. I refer to the nurses engaged by corporations. They do a very useful work in every way, but a difficult situation arises if they are called into court any time as witnesses, since their salaries are paid by the corporation which may be interested in the suit. Even when the nurse's salary is paid by contributions from the laboring men themselves—the fund being administered by the corporation—they are exposed to embarrassment if called as witnesses in a suit involving the corporation. I refer merely to the situation in order to state

a question. Would not the nurses' work be put on a far higher plane if they represented the municipality and were paid by it?

MRS. THOMAS BURNS: Corroborating what has just been said as to the praiseworthy work of corporation nurses, I may add that I am acquainted with four neighborhoods where these nurses do excellent work. I know also that many women of large means who are prevented from doing personal work among the poor, gladly pay the salaries of nurses who devote their entire time to social work. Of course, we feel and think from the Catholic standpoint. We far prefer Catholic nurses to any other in working among our own poor, because the consolations of religion mean so much to the sufferer, and the bond of union between nurse and patient is far more close when they have the bond of common faith. I have no doubt that those of other faiths are conscious of the same thing.

MRS. J. J. DORGAN: All of our relief agencies in Davenport coöperate. We have a splendid corps of visiting nurses, financed by a tag day whose success is due to our citizens, regardless of creed. The Christ Child Society of which I am president, furnishes more outfits, clothing, etc., for the visiting nurses than any other society in the city. We are in close touch always with our hospitals, but at the same time we feel that it would be a great advantage to have our own visiting nurses. The happiest solution would be, perhaps, to secure a community of Sister nurses. We had not attempted that.

REV. EDWARD F. GARESCHÉ, S.J.: The paper of Father McNicholas calls attention again to the colossal work done quietly and effectively for the sick poor by our Catholic Sisterhoods. Familiar as I am with them, the facts brought out in the paper just read astonished me. I doubt if the Sisterhoods themselves have anything more than an inkling of the amount and grandeur of the work that they do. Sometime ago I attended a meeting of the Catholic Hospital Association in Milwaukee. Everyone present, Sisters and graduate nurses among the number, was astonished at the efficiency of our hospitals and the amount of silent work done for the sick poor. I believe that we should do much more than we are doing to set these facts before the world. We are grateful to Father McNicholas for the thoroughness with which he has done his work.

MISS M. GRACE O'BRYAN: It is gratifying to feel that the work of graduate lay nurses is appreciated as it is in the United States. I have an impression that probably two-thirds of the nursing done in public health work and district work, particularly on the preventive side, is done by Catholic nurses in rural communities as well as cities.

MISS MARGARET H. DAVIS: The Visiting Nurse Association of Camden contains eight nurses, of which two are Catholics. We belong to the national organization of public health nurses. Coöperation between our organization and the Catholic clergy of the city is cordial and effective. We receive a small appropriation from the city, the Board of Freeholders, and one life insurance company. The balance needed to support the Nurses' Association comes from popular subscriptions.

SISTER MARY AMATA: The very comprehensive treatment of "Lay Nursing," by Miss Adelaide Walsh, leaves little to be said on the subject. The point which attracts my attention most is the nursing of the poor in their homes. This phase of nursing outside of the hospital should be carefully considered by our Catholic hospitals. It is primarily work for the lay nurse, and such work is being done to some extent by Protestant organizations.

I have observed these organizations to some extent, and I have come to the conclusion that their results have not been as fruitful as they could be, nor commensurate with the great outlay of money, because they are prone to overlook the fact that the moral side of the patient needs just as much attention as does his body. This is why I say that our Catholic hospitals ought to undertake such work. They are peculiarly fitted for it by their training and Faith. Just as an education consisting of the development of the mind and body, without that of the soul fails of its object, so does nursing fail of its object when the entire attention of the nurse is given to the treatment of the body, forgetful of the soul. There ought to be a combination of the two, especially in charity cases, for it is there we find discouragement and the undermining of Faith. We, who have had hospital experience, know that very frequently, if not in the majority of cases, our patients are ill in both body and soul.

The work of nursing the poor in their homes is a splendid social field for the Catholic lay nurse. It should be done under the patronage of our hospitals, which in turn should be equipped for this work. This method would aid us in determining the amount of real charity we actually do. Then we could follow our patient from the hospital to his home, and care for him there until the recovery is complete. At this point our other Catholic societies could take up their particular branch of the work with an aim to putting that case beyond the pale of dependency. In this way we would keep in touch with our people, we would have a closer and better understanding of the causes of poverty and we would be in a better position to solve the question satisfactorily. The work in this field would be invaluable.

At St. Mary's Hospital, Chicago, we keep in touch with our graduate nurses who have made a specialty of social work, or field nursing, as it is sometimes termed. We are of great assistance to them in social and

infant welfare work, and they in turn are invaluable to us. They teach the poor mother the value of cleanliness, the proper care of children, the mysteries of dieting, practical hygiene, the necessary respect for the body, and the benefits that may be derived from system and order in the household. They feed the mother and her new-born infant, and look after the health and comfort of the older children. The lay nurse appears regularly to administer the medicine, she supplies the necessary clothing and linen for the peculiar needs of the case, in a word, teaches them how to live. At Christmas she gathers up the names and addresses of the needy poor and reports to us. We furnish the sinews of life and the nurse delivers them.

Adjourned.

COMMITTEE ON SOCIAL AND CIVIC ACTIVITIES.

First Meeting.

Monday, September 18, 1916, 9:30 A. M.

MR. T. BERT GRAHAM, *Chairman.*

THE CHAIRMAN: For the convenience of one of our speakers who is able to be here only today, the discussion of unemployment under this committee has been advanced. The discussion of systematic instruction in relief work which should have taken place today will be postponed until tomorrow at this hour.

THE RELATIONS OF PRIVATE AND PUBLIC EMPLOYMENT AGENCIES.

MR. FRANK O'HARA, PH.D., *Professor of Economics, Catholic University.*

Once upon a time when a man wanted work he started out on a tramp to find it. He read the want "ads" in the newspapers and made inquiries at the corner saloon and scrutinized the "Help Wanted" signs in the windows and interviewed prospective employers, until finally after spending much time and possibly with some deterioration in his character as a workman he secured work. A decided step in advance was reached when private em-

ployment agencies, operating either for a profit or free of charge, undertook to bring together employer and employee, and thus save time and worry for both. Public employment agencies which represent a still later phase in the line of development, and which are expected to make a noteworthy contribution to the solution of the problem of unemployment, are still in their infancy, the pioneer effort in this field being the Ohio legislation of 1890. Since then a number of other States and cities, as well as the Federal government, have established public employment bureaus.

There are two classes of excuses for the existence of public employment bureaus. The first has to do with the evils perpetrated by the private employment agencies, and the second has to do with the opportunities for good which the private agencies fail to take advantage of. On the one hand, private employment agencies in their desire to secure profits inflict cruel injuries on that most helpless of classes—the unemployed; and on the other hand the lure of gain keeps the agencies from organizing in such an effective way as to make their efforts count for the most in fulfilling their social function of bringing employers in touch with those seeking employment.

First, as to the sins of commission of the private agencies. While the real function of an employment agency is to bring employer and unemployed together, it seems to the employment agent that a more important function is to enable him to secure fees. And so he collects fees whenever he finds jobs for the workers, but many agents are just as ready to collect fees where there are no jobs. The employment agent who gets possession of a fee in return for a promise to find work is in a position of advantage, for the man who is looking for work is not in a position to maintain his rights in the courts or out of them. This practice of keeping the fees where the jobs are not forthcoming, has become such a notorious evil that there has been much legislation enacted to restrain it. But the practice still persists. Even worse than the simple stealing of the worker's fee is the evil which is country-wide in its occurrence of agreements between employment agencies and foremen in large establishments, whereby the foreman agrees to make room for men recommended by the agency

in return for a share of the fees collected by the agency. The men so hired are kept for a few days and then discharged to make room for the next bunch of men sent by the agency. Under this system the agent is always able to find work for the workless who pay him a fee, but the work is useless for them, because it does little more than enable them to pay the fee.

Private employment agents are probably no worse than the general run of men, but their opportunities for making money through dishonest and disreputable methods are so great, and are so uniformly taken advantage of, that the commercial employment agency is generally and rightly looked upon as rather a low down business. Mr. Green of the Federal Bureau of Immigration, who has charge of the government employment office in New York City, told me recently of an incident which had come within his experience some time previously. An Ohio manufacturer came to him and asked him to send to his factory in Ohio a hundred immigrants, common laborers, who could not speak English. Mr. Green said he would send them, but not at the wage named by the manufacturer. The manufacturer was unwilling to pay the going wage, and therefore the Federal employment office declined to furnish the men. Thereupon the manufacturer went to a nearby commercial employment agency which undertook to fill the order. It gathered together ninety men and loaded them on a train bound for the Ohio manufacturing town. The manufacturer, in order to make certain of his bargain, tried them all out with English, but everyone shook his head. Not one could understand English. When the men came to be employed, however, they discovered that there had been a mistake. The wage which the employment agency had said that they would receive was not the wage which the manufacturer had promised the agency that he would pay. In other words the agency had lied to them about the wage conditions. The men were not immigrants but hoboos picked up in the streets of New York, and made to understand that they must not speak English if they were to get the good jobs they were promised. The men refused to work under the conditions which confronted them, and the manufacturer found himself at a loss of about ten dollars apiece for

transportation and agency fee, while the men were out such fees as the agency was able to extract from them. Practically there was no redress, since the employment agent would have to be tried in the courts of New York, and would be able to secure extensions of time that would make it impossible to keep the witnesses together even if the manufacturer had been willing to go to the expense of paying for their transportation to New York. This case will serve as a type of the business done by many commercial employment agencies not only in New York, but throughout the country as well.

There was need of public employment agencies not only because the commercial agencies were usually guilty of dishonest and disreputable methods, but also because the private agencies were unable on account of their competition to organize the labor market effectively. Suppose that in your home city there were ten telephone companies, each entirely independent of the others. Suppose that you wanted to get a message to a friend. You could do so if he happened to have the same phone service that you had. Otherwise not. If you wished to be able to phone to all persons who had telephone service from any of the companies, it would be necessary for you to have ten telephones in your house. Clearly that would be an undesirable situation. Suppose now that there are ten independent commercial employment agencies in your town, and that you are in search of a certain kind of labor. You register your needs with one of the agencies, and it may be able to fill your order. But it is just as likely as not that some other agency is in touch with workers who could better satisfy your needs. By registering with all ten agencies you can of course come in touch with all of the registered unemployed workers, and can thus make the most desirable selection. But that would be a clumsy and expensive method. It is much better, in the first instance, to have a single telephone system, or, failing that, a telephone exchange or clearing house through which patrons of one telephone company may be connected with patrons of another company. It is much better, in the second case, to have a single employment agency, or, in lieu thereof, a system of labor exchanges whereby employers who are

registered in one agency may be brought into communication with those seeking employment who have registered with another agency. The two ideas back of the demand for public employment exchanges were, first, to create a competition for the private employment agencies which would make it impossible for them to exploit the unemployed as so many of them were doing, and, second, to furnish a clearing house to organize the labor market in the interest of both employers and employees.

In the earlier days of the public employment agency the talk was all of driving the commercial agency out of business through competition with the superior service of the public bureaus. Why not? The public bureau charged no fee. It told the truth. It took no advantage of the weakness of its patrons. It was maintained out of the public taxes. Under all the rules of competition it ought to drive the private agencies to the wall. But it has not done so. It is still in the experimental stage, and it has not yet succeeded in gaining the confidence of employers and the better grades of employees. There is a great deal of truth in the charge that the higher class workmen patronize the commercial agencies, and that the public agencies look after the welfare of the "down-and-outs," that employers who want high-class workmen go to the commercial agencies because high-class workmen are ashamed to be found patronizing the public agencies. The public employment bureaus cannot be said, up to the present time, to have made good their early promise.

It was undoubtedly a consciousness of the past failure to meet the commercial agencies on a competitive plane, that led the American Association of Public Employment Offices in their annual convention in Indianapolis two years ago to pass a resolution recommending Federal and State legislation to eliminate all employment agencies operating for a profit. In line with that resolution two States, Washington and Idaho, have passed laws abolishing commercial employment agencies with certain exceptions. Section one of the Idaho act begins, "From and after the date this act takes effect, the further maintenance of private employment offices within the State of Idaho is hereby forbidden," and then exceptions are made for agencies conducted by religious,

benevolent and charitable societies, and for agencies for school teachers and other professional employment, and for agencies which do not exact a fee from the persons for whom employment is obtained. Section one of the Washington statute declares "that the system of collecting fees from the workers for furnishing them with employment, or with information leading thereto, results frequently in their becoming the victims of imposition and extortion and is therefore detrimental to the welfare of the State," and section two provides that "it shall be unlawful for any employment agent, his representative, or any other person to demand or receive either directly or indirectly from any person seeking employment, or from any person on his or her behalf, any remuneration or fee whatsoever for furnishing him or her with employment or with information leading thereto." The method adopted by these two States for overcoming the evils of the private employment agencies by abolishing them is a heroic one, but it is open to two objections. In the first place, the public employment bureaus which cannot succeed without abolishing their competitors by law are likely to be weakly institutions at best. They will probably never contribute very much to the solution of the unemployment problem. In the second place, prohibition does not always prohibit. This is apparently the case in Washington, where many of the private agencies have changed their system of fees so that the payments are made by the employers alone. This enables the agencies to live in accordance with the law. The employers are free to adopt such measures as they are able to adopt to get the fee back from the employee either directly or indirectly. Moreover, many of the Oregon employment agencies have gone into the business of furnishing the Washington employers with help. Since this is interstate business the statutes of the State of Washington do not restrain the Oregon agencies.

In other States a great deal of legislation has been enacted which is aimed at the vicious activities of the commercial employment agencies. This legislation has done a great deal of good, but also like a good deal of other legislation, it has not always been adequately enforced. In fact it is an especially diffi-

cult kind of legislation to enforce because of the difficulty of getting the witnesses to establish the facts. Where the business is interstate, as has already been remarked, this State legislation does not apply. It was to cover cases of this kind that a bill was introduced in the present Congress, providing that commercial employment agencies doing an interstate business should operate under a federal license, which might be revoked by the Department of Labor in case of non-compliance with the regulations established by the Department.

The bill referred to also contemplates the formation of federal employment offices to coöperate with State and municipal employment offices, and with private offices which do not accept fees either from employer or employee. The thought is that the commercial employment agencies are incorrigible, but that there should be a unified system of all other employment agencies, including those conducted by religious and charitable and fraternal societies which do not charge fees in order to overcome the evils of the existing policy of decentralization.

According to a recent report of the Bureau of Labor Statistics, there are in the United States seventy-seven federal employment offices, an equal number of offices conducted by the States and thirty municipal offices. Until recently there has been practically no coöperation among these different agencies. At the present time, however, although there are as yet no tangible results that are worth while, there is a movement for coöperation of Federal, State and city employment bureaus which gives considerable promise of success. In New York, Philadelphia, Newark, New Orleans, Tacoma, Portland, Kansas City, Mo., and several other cities the Federal employment bureaus are attempting to coöperate with State or city bureaus or both. The most conspicuous example of success yet attained is found in the case of Kansas City, where two bureaus have merged to the extent that they occupy the same office and use the same stationery. In New York certain of the Federal employees are employed in the State and city offices for the purpose, as the officials of the Federal bureau put it, of helping to standardize the State and city offices, but from the standpoint of the State and city offices for the pur-

pose of learning the employment agency business. In New York City also the chiefs of the three bureaus, Federal, State and city, have formed themselves into a council which meets and discusses ways and means of establishing a system of clearances for all public agencies. Where the employment bureau officials approach the problem in a spirit of give and take and with an earnest desire to improve the employment office system, a great deal will be accomplished by such unofficial committees in the way of coöperation; but if there is as much human nature in public employment bureau officials as there is in the rest of us, there will be need of a stronger bond than a mere agreement among the officials to hold the different interests together and to coördinate their efforts efficiently. That ultimately such a bond will be forged in the form of State and Federal legislation does not admit of a doubt, but before that time arrives much effort will have been wasted in the duplication of employment agency work, and much time will need to be given to educating the public to the nature and importance of placement work.

If a clearing house for public employment agency work is desirable, is it not also desirable that private employment agencies be allowed to clear through the same system? Undoubtedly it is desirable. But there are certain practical considerations which stand in the way of admitting private agencies to the clearing house on the same terms as the public bureaus. These considerations apply especially to private agencies conducted for profit, that is, to the commercial agencies and will be discussed in a moment. There is already a considerable degree of coöperation between public employment agencies and non-commercial private agencies. As an illustration of this may be cited the practice of the public employment agencies of getting out lists of positions to be filled which they send to approved private non-commercial agencies. As a rule these lists do not contain the names or addresses of the firms applying for help, and it becomes necessary for the private agency to communicate with the public agency in order to secure the required information. In this way the public agency can check up the number of workers sent to a particular job, and can also safeguard the em-

ployer from having his time wasted by inferior applicants who might be sent by a private agency, commercial or philanthropic, which was interested only in getting unemployed persons off its lists, and which had no interest at all in satisfying the employer. In the New York City offices the clerks in charge of the placement work are provided with a list of some fifty or sixty private non-commercial agencies classified according to the labor in which they specialize, and arranged in the order of preference which seems good to the superintendent of the office. When calls for help are received which cannot be filled by applicants on the city office's list, private offices handling the required labor are called up by telephone in the preferred order and asked to recommend applicants on their lists for the empty places. In addition to this beginning in coöperation a special form of coöperation among the private non-commercial agencies and the public employment agencies of Greater New York is at the present time being projected, whereby a central bureau is to be maintained which will collect information concerning working conditions in the different establishments which patronize these agencies. According to the plan which is as yet on paper only, it is to be possible for any agency in the group to call up the central bureau and to learn what kind of experience any of the other agencies have had with any particular firm about which it may desire information. Such information will naturally be helpful in advising applicants concerning positions.

What are the prospects of admitting commercial employment agencies to the clearing house? It must be admitted that at the present time they are not very good. If the public employment agencies are to meet with much success, it is essential that they overcome the prejudice with which they are met by the general run of employers. To gain the confidence of the employers they must be able to furnish as high a quality of labor as can be obtained from the commercial agencies. In other words, if the public employment agency is to perform its function it must compete successfully with the commercial agency. But it cannot compete successfully with the commercial agency if it gives the information which has been obtained at the expense of the tax-

payers free of charge to the commercial agencies which use this information for their own pecuniary advantage. Under such conditions the greater the amount of coöperation the stronger and the more respected the commercial agencies would become, and the weaker and the more contemptible the public agencies would become. Another reason why coöperation with the commercial agencies seems to be out of the question is that the superintendent of a public agency could not or ought not to be intrusted with the duty of selecting certain fee charging agencies in preference to others. The fee charging agency which was not getting as much of the public agency business as it liked, would be tempted to offer the superintendent of the public agency substantial inducements to lead him to change his order of preference. Many superintendents would withstand the temptation; a few would not. But all would be under the suspicion of being corrupt. The result would not be favorable to the prestige of the public employment agency.

To sum up: private agencies have been guilty of faults of commission and faults of omission. They have exploited the seeker for work, and they have not established a suitable clearing system. There was need of public employment agencies to remedy these ills. But the public employment agencies have had divided counsels in the past in the lack of harmony between Federal, State and municipal offices, and they have failed to develop the strength necessary to gain the confidence of employers and employees to the degree necessary for efficient service. There is need therefore of, first, coöperation among public agencies and, second, coöperation between the public agencies and those private agencies whose coöperation will serve to strengthen rather than to weaken the public agencies.

METHODS OF CATHOLIC RELIEF AGENCIES IN FINDING EMPLOYMENT.

REV. DR. J. ELLIOT ROSS, C.S.P., *Social Welfare Board, Austin.*

In order to ascertain what Catholic relief agencies are doing to find employment for their clients, the following questions were

sent out: 1. Name of organization? 2. Chief work being done? 3. Number of applications for help? 4. Number applying because out of work? 5. How many so applying were referred to positions? 6. How many so referred actually obtained positions through your efforts? 7. How many found permanent employment—that is, for six months? 8. What effort do you make to get in touch with employers seeking help? What record do you keep of positions vacant? 9. What do you do with persons who can't hold jobs after they are found for them? 10. Are you making work for those who cannot find it under competitive conditions? 11. In your judgment, how far can employment agencies, whether State, municipal, or private, meet the problem of unemployment? Is it merely a question of bringing the man and the vacant job together, or is there a dearth of jobs even for the capable, or are there some at least who are not only unemployed but also unemployable? What percentage of the whole belongs in each class?

This questionnaire was sent to one hundred Catholic organizations. Thirty-seven answered. Of these, thirteen were doing nothing whatever to find employment. Out of the twenty-four trying to meet the problem of unemployment, only four realized the uselessness of finding competitive jobs for many men, and were doing something to make work under special conditions. None of these organizations had any follow-up system, so as to be able to tell if the persons referred to positions secured permanent employment. Only a few could tell what percentage of those applying for assistance did so because of unemployment, and therefore to what extent unemployment is a cause of poverty. In the majority of cases only the number who obtained positions is kept in the records, so that it is impossible to say how successful the agency is in meeting the local problem.

The attitude of most Catholic organizations is probably very well summed up by a Vincentian who is Acting President of the Metropolitan Central Council of the St. Vincent de Paul Society in a large city. After giving some figures that do not bear upon the problem at all, he adds: "Only the recording angel has the balance of the record, therefore your list of questions cannot

be answered. If we were to establish a bureau to collect details and use them for educational purposes, it would mean expending ten or fifteen per cent of that \$30,000 to do it properly, for statistics must be full and complete to be of any practical value. Besides deducting the large amount of money necessary to operate a bureau of statistics and proportionately reducing the relief fund, the members might develop an official status towards the poor they visit, and the poor instead of being sheltered from observation and exposure would be listed, carded and indexed; all in violation of the manual. There are certain relations in life that are too sacred for regulation by any standard other than the promptings of a kind heart, and one of them is the relation between a true Vincentian and his brother in distress whom he visits in the name of Christ."

Until this attitude is changed, Catholic charities will continue to be purely remedial. For we cannot prevent poverty until we know its causes, and we cannot know its causes if the relation between an applicant for help and a Catholic dispensing assistance is too sacred to inquire into. Further, it is an unproven assumption that to take a tenth of the organization's funds for study of the situation, would by that much reduce the amount to be given in relief in proportion to the demands. A dollar in prevention is worth a hundred in relief. To spend what was needed to discover the causes of poverty and then what more was necessary to remove those causes, would materially reduce the calls upon that \$30,000. But to give out that sum in relief without any preventive measures, is like appropriating money to take care of typhoid patients while doing nothing to remove infected water supplies, or whatever else may be the source of the disease; or like building a hospital in a malarial swamp instead of draining the swamp. The poor are socially diseased, whether through their own fault or not, and our duty to society at large is too sacred to allow us to treat them with sentimental secrecy. As well might a physician say that his relationship with a patient is too sacred for him to report a case of small-pox to the health officer.

But since the present attitude of Catholic organizations—

with a few honorable exceptions—is what it is, we can get little help from them in finding out the extent and importance of unemployment. But from other sources we are led to believe that it is one of the most important presenting itself to the social student.

Examining the figures furnished by the organized charities of New York, Boston and Baltimore, Amos G. Warner found that one-third of the applicants require work, not relief.¹ So far as my own experience goes, I think that two-thirds would be nearer the mark, and I believe that if we could trace the life histories of the other third we should find that many of them would never have reached this condition of dependence had there been proper facilities for furnishing them with work when they first started upon the downward path.

John B. Andrews, the Secretary of the American Association for Labor Legislation, thinks that the most conservative estimate would designate two million wage earners as unemployed in the United States during the winter of 1915-1916.²

But can Catholic charities reasonably be expected to do their share towards meeting this problem of unemployment? With the exception of one phase of this problem, that of dealing with those who are unemployable on account of some moral defect, such as drunkenness, I do not think that they can.

In the first place, as Mr. Kennedy of the St. Vincent de Paul Society of Chicago has pointed out, it is frequently a disadvantage for an applicant for work to be recommended by a charitable organization. There are two reasons for this. Most such organizations are conscienceless in their recommendations. They want to get rid of a man who would otherwise be on their books indefinitely. If he can get a job, even though he is fired the next week, there is a chance of his going elsewhere to seek help. It is a case of passing him on, and is largely merely another form of the custom that used to be in vogue among charities of paying a man's fare to the next town as the easiest

¹ *American Charities*, revised edition, New York, 1908.

² *American Cities and the Prevention of Unemployment*, in *The American Citizen*, February, 1916, 6. 117.

way of getting rid of him. Because employers know this, they are rather leary about taking on anyone who comes from a charity organization. The fact that a man has had to appeal for charity is against him in the business world. He is classed with the average of those who are going to such institutions, and it is a decided handicap. Many employers, therefore, are inclined to pay less to a man who comes from a charitable agency than if he came from an employment bureau. Some employers do this because they conscientiously believe that he will be worth less; some do it because they think that he is in such a condition that he will be glad to get anything. No matter what the motive, however, it operates to the injury of the applicant.

This reason against the efficiency of Catholic charities in handling the problem of unemployment would hold good no matter what the number of unemployed. But when the problem becomes as large and as complicated as it undoubtedly is in this country, it passes beyond the power of any private organizations to deal with effectively. State, municipal and Federal authorities ought to step in to prevent unemployment by the coördination of industries and vocational guidance and education; to tide over the unemployed by compulsory insurance; and to make work for the rest.

One very prolific cause of unemployment is the seasonal character of so many industries. Agriculture, by far the most important industry in this country, is particularly subject to this feature. In the Southern States, thousands of negroes and Mexicans depend almost entirely on cotton-chopping, eking out a precarious existence in odd ways at other times. During the canning season whole families are transplanted from the big cities to live like beasts and to work like machines. Logging, the candy trade, masonry, and many others are also subject to long periods of comparative idleness. It was found by students of the problem at the Catholic University that the payroll of the Engineer Department of the District of Columbia varied as much as fifty per cent between winter and summer. And the Factory Commission of New York State reports variations of thirty to

forty per cent in the working forces of industries comparatively free from seasonal variations in trade volume.³

Catholic charities can do practically nothing to alter this condition of seasonal occupation. But the State can. If she had thoroughly equipped employment bureaus that would collect information regarding unemployment in such a way as to tell not only how many men are unemployed in a year, but during what weeks or months, a rearrangement of the labor force might be accomplished so that those thrown out in one line of work might take up something else immediately. Again, a combination of industries might often be made that would allow the same corporation to employ practically the whole force full time. The coal and ice industry is a familiar example of this correlation. And the application could probably be extended indefinitely. There is no apparent connection between butchering and bricklaying, yet in some parts of Germany bricklayers butcher during the winter when it is too cold to follow their principal trade. If the Agricultural Department of each State were to make a study of the situation from this point of view, a plan of cultivation might be worked out for the various parts of this country that would give employment to the hands during the whole year, instead of only during the spring and summer.

State employment bureaus, if operated on a large enough scale and with a big enough viewpoint, might also do much to prevent unemployment by vocational guidance. The actual education should be in the hands of the school authorities, but the best vocational education in the world is useless unless there is a commercial opportunity to use it afterwards. A business high school may give a very excellent training in stenography and typewriting, but this will not compensate for oversupplying the market. In coöperation with the school authorities, employment bureaus should advise the children as to the requirements in various callings and the present chances of securing a position.

Further, it is not fair to the man or to the charitable organizations, to make the person who has lost a position tem-

³*American Statistical Association*, September, 1915, p. 612.

porarily without having anything saved up, an object of charity. There should be compulsory State insurance against unemployment that would tide him over this crisis until he can secure a position through the employment agency or in some other way.

But even after all this has been done, there would still be a great deal of unemployment, at least at certain times. And it would be so great that only systematic effort on the part of the cities, States and the Federal government could hope to meet it adequately. We must face the conclusion that the State owes a man a job, and that the State should provide it for those who cannot otherwise obtain it. There is always work to be done—the question is to set men at it. We are only one big family, and as it is better for all concerned that all the children should work rather than some overstrain themselves while others loaf, so in society it is better that all should be occupied. Or take the example of a religious community. Whoever heard of such an organization complaining that there was no work? On the contrary, they are always crying for more recruits. They have more work than they can do. It is the same with society. At the very time that men are starving because they can't find jobs, there are swamps to be drained, rivers to be dammed, deserts to be irrigated, and thousands of other works to be undertaken for which the country would be richer. It is merely a question of realizing that these men are being supported in some sort of way in idleness, and that it would be better for themselves and society that they should work.

All these ways of meeting the unemployment problem, however, are beyond the scope and the powers of Catholic charities. We cannot handle them. Properly they belong to the State. But they leave untouched one particular part of the problem where the Catholic charity can work most successfully. This is the problem of dealing with the man who has some defect that makes him unemployable in ordinary competitive industry. Others will treat of charities and the handicapped, so that I must not trespass upon that field. But I suppose that reference will be made principally to the feeble-minded and the crippled. Therefore, I may speak here of the morally defective, those who

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on account of an unconquerable thirst for liquor or an ineradicable desire for loafing, or in various other ways make themselves unprofitable as employees.

At present we have homes for the care of one particular class of moral defectives among women—the houses of the Good Shepherd. Their success is far beyond anything possible to purely secular institutions. The incomparable devotion of her nuns, her centuries of experience, the intimate knowledge of life that comes from the confessional, her divine sacramental system—all make the Catholic Church easily first in dealing with the morally weak. The visitor to one of these institutions finds an air of peace and quiet and contentment, a genuine spirit of the Good Shepherd, that is in wonderful contrast with the life the former companions of these women are leading a few blocks away, women who cannot hide the misery of their lives though they paint an inch thick and laugh from ear to ear.

What has wrought this change in women who were unemployable except in the world of vice? What has made them self-respecting and largely self-supporting? Partly the example of wonderful sacrifice and devotion exhibited by so many good, pure women consecrating their lives to these former outcasts, and doing it not for a salary, not to be talked about in philanthropic circles, but for the love of Christ; partly, it is the blessing of regular work, each duty begun and ended with the precision of clock-work; partly, it is the effect of physical cleanliness, fresh air and good food in quieting nerves and allaying the fever of excitement; but above all, it is the effect of prayer and the Sacraments. Each morning an hour is spent in silent communion with God, and at appointed intervals during the day the soul is brought back to a sense of God's presence. That contact with unseen powers gives a strength that no merely ethical consideration can hope to rival.

But it is not only women who need such institutions. A very large percentage of the men who apply to charitable organizations do so because of some moral defect that renders them unemployable under ordinary competitive conditions. It is useless and worse to try to get them a job. They cannot hold it,

and the charitable agency that sends such men to its clients will simply hurt a deserving man's chances of getting a position on their recommendation. These men are not physically unfit. Many of them are perfectly strong in body. Their muscles are able to stand hard work. But there is a defect somewhere that renders them unemployable.

This unfitness manifests itself in many ways. One is an uncontrollable desire for liquor. They will not, perhaps cannot, keep away from it. Sometimes they will go for weeks or months without touching a drop, and then at a crucial moment when they should be steadier than ever because their responsibilities are greater, they take a glass or two to brace them up, and of course instead of being braced up they and their resolves collapse. Industries can't be run with such people, and they soon find themselves out of work. Of the two thousand men given medical attention at the New York Municipal Lodging House, thirty-five per cent were found to be suffering from alcoholism.⁴

Or it may be a certain quarrelsome nature or suspicious disposition that makes it impossible for others to get along with them. They are continually taking offence, or scenting injustice, or complaining of favoritism. At any rate they are not the sort of people you want about the store or factory. They drive away customers and demoralize their fellow-employees. If "it's the voice with a smile that wins" in a telephone exchange, it's the man with a grouch that loses there and elsewhere.

Again it may be a disposition to soldier. Through long years of drifting, they have acquired ineradicable habits of laziness. To make them work would require a special foreman to stand over them every minute. Or they are always late in getting to work in the morning. Lacking in ambition, they cannot be reached. A threat of discharge has no force. The only thing to do is to dismiss them before they demoralize the other employees.

Others have caught the wanderlust. They pass from one job to another, from one city to another, even from one continent to another. After a month or so, they leave—not to go to a

⁴*Am. Lab. Leg. Rev.*, November, 1915, p. 608.

better job, but simply because a few weeks in one place is all they can stand. There is a great deal of wisdom in the old saying, "A rolling stone gathers no moss." And it is not converted by the query, "But who wants to gather moss?" If a man is to be an efficient social being he must gather moss in the sense of storing up good, steady habits, accumulating capital and being able to support himself decently. Those who don't are undesirable citizens, chronically out of work because they are unemployable.

Most of these men profess to be willing to work, and actually will work for a short time. But quite a number of others are professional loafers. They will not even start at a job. They are determined parasites who live by begging from soft-hearted people.

The causes operating to produce these defects in unemployables are partly individual and partly social. Some of them can be eliminated and some cannot, but every effort should be made to reduce them as far as possible. The saloons, of course, are among the most fertile causes of unemployableness. But they are as frequently, perhaps, a symptom as a cause. If the taste were not developed by vicious companions, over-work, worry, perhaps heredity, they would not flourish to the same extent. These and all other morally defective unemployables can be guarded against or helped by all the institutions that make for character-building. Schools, churches, and all other moral agencies should face the problem squarely, and bravely work towards its solution.

But even after everything possible has been done along these lines and those already suggested in the way of vocational guidance, insurance, and the making of work, we shall still have scores of thousands of unemployables. Man is endowed with free will and the millenium will not come in our day. With all the safeguards that the State and other agencies can provide, there will still be improper homes turning out worthless children. There will be diseased fathers and mothers transmitting blindness or imbecility or weak nervous systems to the offspring they were unworthy to have. And if we had the most drastic

eugenic legislation possible, there would yet be children from good homes perversely choosing the worse way.

Preventive philanthropy is good. It is wise to get down to the roots of the social weeds in order to destroy them altogether, instead of contenting ourselves with cutting off the tops, knowing that for everyone we cut another will grow. But in this case we cannot entirely destroy the roots, and there will always be a large number of unemployables.

What, then, are we to do to take care of them? How are we to keep them from demoralizing the whole industrial system, as at present?

First, must come the clear conception that it is a question of *unemployableness*, and not merely one of unemployment. We must recognize that it is useless to find ordinary jobs for these men, because, on account of one or another of the defects mentioned, they are round pegs which cannot fit into the square holes of steady competitive industry. Their unemployment is merely a symptom, a result of their unemployableness. To be effective, any remedy must treat them as a class apart. Special conditions must be created in which they can be employed, just as special conditions are created for the blind.

Institutions should be provided where such persons can be employed up to their full capacity, whatever that may be. It is better for all concerned that they should be so occupied. They will be less of a drag upon the community, they will have less opportunity to demoralize industrial conditions, they will be happier, and some of them will grow out of this class and be able to go back into the competitive fight with self-respect regained. They are being supported now without making any contribution to the funds of society. Why not devise some means whereby they will be made at least partially self-supporting?

There should be farms and factories to which those who have proved themselves unemployable in ordinary competitive industry may be committed. A great many of those who are now living on charity could be made self-supporting if they had the proper discipline. They are not criminals, nor are they so de-

fective mentally as to be feeble-minded. But they are lacking in certain essential requirements for competitive industry, and therefore they should be separated into a class by themselves, apart from criminals, apart from imbeciles, apart from the perfectly capable. Their own good and the good of society demands this just as much in their case as in that of the insane or vicious. Though there should be no stigma attaching to these institutions as to the ordinary workhouse, their function being educative instead of punitive. If necessary, the merely lazy, or surly, or wandering might be separated from the drunkards. They can be more easily cured, perhaps, and once cured should be free to go back into the world to earn their living.

The recommendation of St. Paul, that those who will not work should not eat, should be rigidly enforced. Vagrants and beggars should disappear from our streets. Those who can work should be made to work in these institutions, and those who are incapable of working should be supported by charity grants.

There are today walking the streets of our big cities thousands of men who would develop into self-respecting citizens if they only had some such chance. I have had men come to me who knew that they could not of themselves keep away from liquor, and ask to be put in such an institution. Others would have to be committed by legal authority. But whether admitted or committed, in the majority of cases they would not fail to profit. Give them a religious habit, certain religious exercises, steady employment, and they will brace up wonderfully. If fallen women can be reclaimed, so can fallen men; and the percentage saved would probably be higher among men than among women.

Religion and regularity would be their salvation, as it has been the salvation of so many women. Alone they can attain to neither; in an institution with the moral force of custom and numbers they could get both. It is a great deal easier for a man with a flabby will to rise at five o'clock when two or three hundred others do it with him, than when he is by himself; it is easy for a man to go to Mass every morning when the chapel is in the same building and all attend. Yet these practices will have a tremendous influence in bringing about a change from

old, demoralizing habits. Put the worst drunkard in the world in an institution where saintly men are serving him for God's sake, and where he sees hundreds who were once just as bad as he was now leading simple, abstemious, prayerful, regular lives, and he will inevitably be affected for good; if he be not the worst drunkard, but only lazy, he will respond wonderfully, provided he have half a will to reform.

But the physical side would not be neglected. Early rising, personal cleanliness, wholesome food at regular intervals, would contribute their share towards rehabilitating these derelicts. By constant repetition for months or years these actions would become habits, just as their former evil customs had become so. Every good action deliberately willed would weaken the hold of the bad habit. And the weakening would be by a force equivalent to its proportion of the number and intensity of the evil actions producing the habit. When the good actions equalled the bad actions in number and intensity, the evil habit would have been destroyed.

There are innumerable institutions where those who can afford it are paying high prices to be cured of drunkenness. This religious institution would be worth them all in dealing with the drink habit and all the other moral defects that go to make men unemployable. To feel that they are consecrating themselves to God, that they are atoning for their sins, that they are really drawing close to the Saviour of the world, would have more effect in reforming their lives than all the drugs in creation.

It is possible that the State might accomplish a great deal without this religious element. But there is no good reason for foregoing it. Let the State deal through employment agencies, vocational guidance, and insurance with the other phases of the problem of unemployment and let our Catholic charities deal with this. For the reasons I have given, our charities cannot efficiently conduct employment bureaus; but they can meet this portion of the problem with supreme success. Let there be concentration, then, upon this particular part of the question. Let our charities admit, as most of them do, that they cannot solve the whole matter and give their entire attention to this side.

THE EMPLOYMENT OF THE HANDICAPPED.

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Before writing this paper, letters were sent to the following cities asking information concerning policies followed in securing employment for the handicapped: New York, Chicago, Philadelphia, Boston, Baltimore, St. Louis, Detroit, Louisville, New Orleans, Brooklyn, Cleveland, Pittsburgh, Washington, Providence, Springfield, Omaha, Denver, Los Angeles, San Francisco, Seattle, Portland, Minnesota, St. Paul, Cincinnati, Toledo. In each of these cities something is done systematically to find work for the handicapped. Replies were received from nearly all of them. This paper presents and interprets the information obtained.

By the handicapped we mean most frequently those who are crippled or have lost in whole or in part the use of a sense. However, a broader interpretation of the term would include individuals, who, for social reasons, are unable to do a fair day's work. A widow supporting a family of children often finds the care of the children a handicap to her earning full wages. A mother with an infant often finds that the care of the infant stands in the way of doing a good day's work. This paper will restrict itself, however, to a discussion of those who are physically or mentally defective to such an extent as to make them unable to do an average day's labor.

Very little special attention has been devoted to the employment of the handicapped. As a matter of fact it has been only recently that labor exchanges have been used in this country for the purpose of finding work for workingmen in general. The first public employment bureau in the United States was established in Ohio in 1890 by an Act of the Legislature which provided for an office in each of the five leading cities of the State. After the depression of 1893 a number of States and cities established public employment offices, but these offices were not very successful for a number of years. Most of the public

employment offices have been established within the last fifteen years; and it has only been within the last ten years that public employment offices have been made relatively efficient. The employment of the handicapped has received attention from only a few of these public employment bureaus very recently, and they have given to the employment of this class only a subordinate rôle.

Charity organization societies throughout the country have given most attention to the employment of the handicapped, but they have taken up the problem only as a part of their general relief work. The positions secured for those dependent on them are exceptional ones, and in no way indicate a demand for the labor of the handicapped. Only in relatively few places has anything like serious attention been given to an investigation of the problem.

The most complete study of the subject has been made in the city of Cincinnati by the Council of Social Agencies in conjunction with the department of the handicapped of the Hospital Social Service Association of that city. On this account I will draw rather extensively from this study. The Hospital Social Service Association came to the conclusion that accident and disease were responsible for many cases of destitution, and believed that relief could be handled much more wisely if they had a more thorough knowledge of the employment situation of the handicapped. It consequently went to the Council of Social Agencies, and asked for a preliminary survey, which the latter agency undertook "with the three-fold object of discovering," (1) if the handicapped are in sufficient numbers in Cincinnati to warrant special efforts being made in their behalf; (2) to discover, should a sufficient number appear, if such special efforts would be productive of sufficient good; (3) to try and devise some means whereby this work might be done without forming a new agency.¹ An examination was made of a thousand cases from records made subsequent to January 1, 1913, of seventeen of the principal societies which dealt with the handicapped. Every case

¹Made by Mr. Roger Conant for the Council of Social Agencies.

in which those handicapped were unable to labor at all was excluded. The investigators stated that they had every reason to believe that there were at the time when the investigation was made over three thousand handicapped people in the city of Cincinnati who would be included in the classes under discussion.

A classification of the handicapped was adopted which covered seventeen types of cases. These included in general those who had lost in whole or in part the sense of hearing, or the sense of sight, the rheumatics, the paralytics, those afflicted with skin diseases, the convalescent insane, cases of general debility, the cardiacs, etc.

The following are some of the important facts gained from the survey: Eighteen per cent of the thousand cases were under twenty years of age; sixty-three per cent of the remainder were married, widowed or separated, practically all of whom had others depending upon them for support; sixty-five per cent were males; over fifty-seven per cent were forty-four years of age or less, and consequently had a prospect of many years of life before them. While only five per cent of Cincinnati's population was colored, eleven and two-tenths of the handicapped belong to that race. This disproportion between the colored people of the city and those handicapped was judged to be due to the unhygienic conditions under which the negro lives and the more hazardous employment in which he is engaged. The report concluded that less than seven per cent of the thousand cases belonged to those who had lost either a limb or a special sense, and who are usually thought of as the handicapped class. The cardiacs constituted the largest single class and the one that presented the greatest difficulty in finding employment. Efforts to find employment for the cardiacs were thwarted by a large percentage of quick deaths running as high as sixty per cent in a year. Considerable difficulty also attended the employment of the epileptics and those with tuberculosis arrested.

Information was obtained from eighty-eight employers, in which fifteen reported the employment of twenty-three handicapped people. Of the remaining seventy-three firms a majority reported that they employed no handicapped people and could

employ none; while others replied that they had no handicapped people, but that they could employ some.

The investigators finally recommended that it was necessary to have an organization equipped, " (1) to make a careful study of each individual person handicapped who needs assistance with a view of determining his capacity and his limitations; (2) to provide such medical assistance and whatever mechanical devices are necessary to reduce the handicap to a minimum; (3) to cultivate the industrial world in order to find places where these individuals may be safely employed; (4) to place them in such positions; and (5) to secure whatever relief is necessary." The work in Cincinnati of looking after the employment of the handicapped has since been turned over to the Public Employment Bureau, which is supported jointly by the State of Ohio and the city of Cincinnati.

It is interesting to note that recommendations one, three and four represent the policies pursued by the best general public employment bureaus. A good employment bureau should investigate the market for labor and should investigate those seeking employment in order that the latter may be recommended wisely to appropriate positions. It is the function of an employment office to prove to employers its capacity to select the right kind of workers. An employment bureau for the handicapped should not differ in its essentials from an employment bureau for the able-bodied workmen. It should be one of the first functions of the representatives of an employment bureau for the handicapped to visit places where the handicapped are employed, for the purpose of learning specifically what they are doing and how they are performing their tasks, and the compensation they are receiving in comparison with the compensation of the normal workers who are doing the same tasks. It should be in a position to furnish the right kind of information for the handicapped and to give them appropriate advice. It should be in a position, also, to make public for the benefit of employers the specific kinds of work the handicapped are engaged in doing and how well they are doing their work.

Most large cities do something in finding employment for the

handicapped through a variety of agencies. City Garden Associations or similar bodies make available small farms and gardens for cultivation by mental and physical defectives. This method is pursued generally not only for the handicapped, but for the benefit of families of the destitute in general. The Salvation Army everywhere conducts an industrial department where men who are not physically able to do ordinary kinds of labor are given suitable work. Aside from these things many associations in different cities, settlements, etc., offer courses of study in technical and industrial education which are available to the handicapped as well as to others. The Federation of Associations for Cripples in New York City is doing special work for this handicapped class there, while the Charity Organization Society of the city of Baltimore has also developed special work. Many of the cases referred to the former consist of (1) boys and girls who have completed their work in school, and who find it difficult to secure employment through the regular agencies; (2) men who have had a trade which they are unable to pursue, and (3) women who must support themselves or go to an institution. For the younger ones training in trades is urged, and there are many places in Greater New York where training in different lines of work can be secured. The officials of the society claim that where applicants for work are badly crippled it is almost impossible to place them outside of the special workrooms provided for cripples. This association has plans for the organization of an employment bureau for the crippled later this year. The Bureau of Employment of the Department of Labor and Industry of Philadelphia in coöperation with the Home Relief Division of the Emergency Aid Committee of Philadelphia, is doing excellent work in finding employment for the handicapped. The following report of this society is typical of reports of agencies which place the handicapped:

Employment or work for the blind and for the deaf has probably taken more definite form than for other classes. In some States there are blind relief committees organized for the purpose of studying what blind men can do and how to place them. Industrial establishments have been opened where they

have succeeded in making brooms, mops, baskets, mats, rugs, doing crochet and bead work, and using the dictaphone and typewriter. The deaf have succeeded much better than the blind in finding regular employment.

It is becoming very difficult to find employment for the feeble-minded. There is a strong sentiment at present in favor of the removal of them to institutions. Here the more intelligent of the feeble-minded may be made self-supporting under proper discipline, and for this reason there is a demand for large farm colonies, where they can labor under supervision and be self-supporting, and where they can be removed from society to which many of them are a menace.

Undoubtedly the business world can absorb many handicapped people who have heretofore been unable to secure employment. Organization is, of course, necessary, and a registration and publicity bureau where the handicapped may register, and adequate publicity as to the things which they can do will aid materially in finding suitable places for them. However, a relatively large percentage of them, especially those who have families to support, will find it difficult to maintain themselves, and consequently the industrial work of these people and relief problems are closely related. Hence it is difficult to say whether the work should be organized under a public employment office, which finds work for able bodied, or whether it should be under a charity society, whose main work is to handle relief. Whatever the method of procedure the public employment and charity offices should coöperate in taking care of these people, as relief must be given; but the worker should be trained to support himself as far as possible not only for the good of society but for his own good.

The present efforts of industrial engineers to promote the efficiency of industrial establishments by the use of so-called efficiency methods, will undoubtedly have much to do in helping to solve the problem of the handicapped. Mr. Frank B. Gilbreath, of Providence, R. I., one of the leading engineers, is now giving a great deal of attention to the employment of the handicapped. Mr. Gilbreath has recently been in Europe studying the indus-

trial conditions there, and his attention has been attracted to the many maimed and crippled soldiers who as soon as the War closes will have to become dependents and be pensioned by their governments or else find suitable lines of work. Mr. Gilbreath points out that there are today over two million men living in Europe who have suffered the loss of limbs and other faculties as a result of the injuries of the Great War. He divides the workers into: "(1) men who have done chiefly mental work; (2) men who have done chiefly physical work but whose capabilities will allow them to transfer to mental work; (3) men who have done physical work and whose capabilities and inclinations are confined to physical work." It is with the third class that difficulty will be encountered.

He suggests that data should be collected showing specifically what various types of cripples and defective people have done successfully, and the extent of their success in their particular lines of work. He suggests also the adoption of a scientific method of attacking the problem and of diagnosing the case of each particular worker. He would have all work studied with the point of view of discovering (1) what motions have been used for the work, (2) what motions may be used for the work, and (3) what motions must be used for the work. He would investigate what motions are possible to the proposed worker, and from that determine what type of work is best adapted to him and how. In the latter case it may become quite important to introduce inventions or changes that will better fit the worker for his work.

The present War with its millions of cripples and the necessity of having these victims, as well as the able bodied, adapt themselves to the work of the world when the War closes places a new burden upon society to discover how work may be done more successfully by a very divergent class of workers, many of whom under present circumstances would be wholly incompetent for the work. This burden may impress upon the nations of Europe the necessity of withdrawing able-bodied men from occupations in which crippled or maimed workers can work satisfactorily, and it may result in the withdrawing of a large army

of men from tasks that they are now doing to be employed at tasks at which they can work more efficiently. The outcome of the whole movement may result in a more thorough organization of the labor market and a better and more thorough adaptation of man physically and mentally for his work. The solution of this problem in Europe may help greatly in solving the problem here in the United States; a problem in the solution of which we have not made a respectable beginning.

DISCUSSION.

MISS CAROLINE J. GLEASON: The length and the breadth and the depth of the problem of unemployed are suggested to us this morning by these three admirable papers, which have given us also some of the particular phases of it. My own personal experience started several years ago when I was Secretary of the Employment Bureau of the Catholic Women's League of Portland, Oregon. Later on I came into intimate connection with it as Secretary of the Industrial Welfare Commission of the State of Oregon, a commission which is popularly known as the Minimum Wage Commission.

As Secretary of the Employment Bureau of the Catholic Women's League I had many occasions to see the evils which were perpetrated by the commercial employment agencies who presumed or promised to furnish a job. In most of the instances with which I was acquainted applicants were girls. I said jobs, because the applicants sought unskilled classes of work, and you know there is a fine distinction between a job and a position. These agencies promised jobs to the girls for the payment of a fee, sometimes a percentage of the wage they were to receive, and sometimes for a dollar or a dollar and a half down. One instance I have in mind is that of a girl in her early twenties who was sent out to a hotel outside of the city of Portland where a construction gang was housed, a particularly low class of men. She was a girl who would not stay there. She was not strong enough for the work, in the first place. The agent knew it. The agent was a woman in this case also. She knew that the girl would come back, but that did not make any difference to her, because by getting her a job to go to she had fulfilled all the requirements of the law, and she knew that the girl could not get her money back again. She came to my bureau for work. I do not remember what ultimately became of her.

We come into close touch with the problems of the men where I believe the evil is even greater, as not only one individual is there affected but frequently the whole family, because the man looking for work is father of the family. In that connection I want to say now that we in Oregon feel very grateful to Professor O'Hara for the work which

he did two years ago in uncovering the nature and extent of the problem of unemployment on the coast, and the remedies to be applied.

As you probably know, the lumber industry is the principal one in Oregon for men. It is a decidedly seasonal industry. Through Dr. O'Hara's study we saw how men who were working in the lumber trade through part of the year could be transferred to other work when the lumber camps were shut down. Also, he showed clearly how certain work, which was considered only summer work, could easily be performed in winter as well. We feel that as a result of Dr. O'Hara's work when Oregon takes up the regulation of employment bureaus, we will not make the mistake which Washington has made in abolishing all of the private commercial agencies at one stroke, while it also established the public agencies. Washington is suffering now from what might be called a series of blind pig agencies. Every little grocery store and clothing store is prepared to furnish a man a job if he will buy a shirt or a can of beans or something of the sort.

Father Ross' plan of special work for the unemployable, such as alcoholics, cannot be too highly commended, yet I would like to say something else along that line. Sometimes our man is unemployable. I have met men myself who are unemployable, and, as we all know, the reason for their present condition goes a way, way back, but there is also another class of men who should be compelled to work. I came into contact with them when I was serving as a member of the Widows' Pension Committee of the State. The Oregon law furnishes grants only to widows whose husbands are actually or legally dead. A woman who is deserted, though she has fifteen children, cannot get any State aid unless it be through the relief bureau, which is usually detestable in its methods. Before, as well as since, the law went into effect men went off and left their wives, deserted them. We have a law which will bring them back and force them to work if they are within the confines of the State. If they get across the border to Washington, Idaho, California or Nevada, which is very easily done, the State cannot bring them back. I am strongly in favor of legislation of some sort which will bring them back and compel them to work.

I believe that the Catholic societies can assist a great deal in relieving the problem of unemployment by keeping records, as Father Ross suggested, and by placing wisely, applicants who come for work, and by gaining the confidence of the employers by so placing them and co-operating with other societies, Protestant, Jewish and non-sectarian, as well as Catholic societies.

Professor Hagerty's paper gives encouragement to all of us. The handicapped have also come within my experience, as I am sure they have come within the experience of every social worker. The classification of widows as handicapped is undoubtedly a new idea, but for the

reason that I have just mentioned the deserted woman, with ten children sometimes, is undoubtedly handicapped for work. But, again, too often a social worker who has an employment bureau or who has not a regular employment bureau but perhaps a relief agency, throws up her hands in despair when some handicapped person appears before her for work. I remember one girl who was a very desperate case. She had a dreadful scalp disease. Most of her hair was gone, and where it was not gone her scalp was covered with scabs. She was not the kind of a girl who could be placed with children. She was not a girl that one would want in her kitchen. She could not do very strenuous work such as some factory would require because the disease might spread. We had taken her to doctors, but there did not seem to be much hope. Now, if there were a bureau, not necessarily in our own city, but one to which we could write for advice for placing such a girl—because she was without money and practically had no one to help her—you could see how the problem would be greatly lightened.

Usually when we hear the word "handicapped" we visualize a man with crutches. Sometimes we err. Hence I was most interested in hearing Dr. Hagerty say that the cardiacs constituted the largest single class in the one thousand cases they had under observation. A man who on the surface would not appear to have anything wrong with him, might possibly be a person whom the doctor has shown would be very difficult to place, because he could not keep a position long. The fact that he did not keep a position would not be attributed to the fact that he was not well, but to the fact that he was shiftless.

REV. ANDREW SPETZ: An experience that we had some time ago in Chicago in protecting the Slavs against dishonest employment bureaus may be worth mentioning. We published a notice in a Polish paper that we would investigate all complaints that workmen felt called upon to make on account of unjust treatment by employment bureaus. At the same time we notified the employment bureaus that we would make known all facts which we succeeded in establishing after complaints were received. We let it be known that we would prosecute whenever fraud appeared. As a result of this action we terminated many serious abuses perpetrated by Polish employment agencies. A number of the bureaus lost their licenses as a result of our action. A number of our Societies coöperated actively, and in particular one reporter did excellent work for us. Our success among other Slav bureaus was nearly as great as that which marked our efforts for the Poles. This method is simple, relatively inexpensive and very effective.

MRS. M. J. MCFADDEN: In our work in St. Paul our chairman keeps in touch with all large employing concerns. As a result our supply of workers is never equal to the demand for them.

MRS. LEONORA Z. MEDER: Our attention should be directed to the bearing of municipal lodging houses on unemployment. The abolition of them in large cities would help toward a solution of the problem. We have a number of lodging houses in Chicago which are conducted in an attractive manner. They attract large numbers of unemployed from other cities to Chicago. Public officials in these cities furnish transportation and Chicago has to deal with the result.

I have known railroad companies in Chicago to ask about the religion of applicants for positions. Perhaps the omission of the word Catholic in the title of our bureaus would hinder the mistaken impression that we aim to serve only Catholics. The activity of employment bureaus should be strictly non-sectarian.

MISS TERESA R. O'DONOHUE: I agree with the last speaker in the light of our experience in New York. Our vocational employment bureau found over four thousand places in one year recently. We had no difficulty in placing skilled workers. The plight of unskilled workers, particularly young girls, taxed our ingenuity to the limit. We were compelled to open vocational guidance schools. We gave no thought to the religion of the applicant. Catholics, Protestants and Jews worked in the greatest harmony. Exclusive Catholic employment bureaus cannot deal with situations adequately. We should unite and face our common problems equipped with our collective strength.

MRS. THOMAS BURNS: The employment bureau connected with the Protectorate of the Catholic Women's League of Chicago works in connection with all other employment bureaus. My experience has not revealed any undesirable consequences as a result of the retention of the word Catholic in our title.

COL. P. H. CALLAHAN: The National Committee on Religious Bigotry which is studying bigotry in the United States under the direction of the Knights of Columbus, has been led to the conclusion that our failure to coöperate with citizens of all creeds in furthering public morals and social justice, is one of the causes underlying bigotry as a whole. We have recommended active and widespread coöperation of the kind referred to. I welcome most cordially the suggestion that there be close coöperation in the conduct of employment bureaus. This will not only improve their efficiency, but it will also make fair play and mutual understanding in wider circles.

REV. WILLIAM A. COURTNEY: I would like to say a word about the plans of a Community Service Station in New York City. I think we have failed in this discussion to consider the business man as a factor

in this matter. It might be well to understand the mind of the business man towards the handicapped and towards the defectives, physical or mental. It might be well to understand that the business man wants his money's worth from the man he employs. It might be well to understand that he is practicing the Taylor system of speeding up his men.

In the Community Service Station in New York City we have some forty or fifty business men. A few other men like myself, who are social workers, and a number of business men are interested in it. Each one contributes so much, from \$100.00 to \$1,000.00, to this association, and by the aid of some activities they have set up what they now call a Community Service Station. This station is supported by the donations and contributions of these men, which are really not charitable contributions or donations, but which will return an interest on the investment if they are willing to wait fifteen or twenty years for the return.

In this Community Station there are two departments. First they consider the unemployable unemployed. They take this poor hap-hazard fellow, the down-and-out. Of course, they are concerned only with men. This poor fellow knows nothing about work. He does not know how to work. My heart goes out to the man that does not know how to work. They are brought up in big cities without any knowledge of work, and they are allowed to grow like Topsy. The man has no education sometimes, and if he has, there may be some defect. He is called a hobo and a bum and he is passed along the road. He is passed on by press and people. They have no interest in him and no concern for him. But the Salvation Army takes him up and makes a man of him. They bring him to Jesus Christ and they find work for him. At the community station they teach him how to work. They send the man down to the kitchen, and he is taught how to do kitchen work.

At the community station they teach the man basket making, how to do laundry work and how to do chair caning and rug making, and they pay him for every bit of work he does. They do not remove his self-respect. They do not cheapen him or pauperize him. They do not talk about religion; they leave that to those who want to teach it. When men want workers they will not ask for a Catholic or a Protestant or a Jew, except some narrow-minded bigot or small-hearted man who is seeking to build up a group feeling in some community. They want a man. They want a willing worker. So this community station takes this man and shows him how to work. They find the work for him, and they get the work from this number of business men who are on that board, who have contributed money as an investment, who have come for the first time to ever know of or recognize such a class of men in the community of the City of New York. It seems startling. But they do not know of these conditions. They are only now being printed and told about, and only through this semi-public agency you and I put a stamp

upon the defective. You and I put him off in some institution. We call him a mental or physical defective and we mark him. Now, who of us wants him? We ought to begin first as Catholics and preach some care for this physically defective man who is without an arm, foot or hand. We ought to go back to preventive work in this line, and we ought to try in our hospitals to prevent that man's hand from coming off because he is a poor man.

In all the departments in the large cities I am sure that they are seeking for good men, willing men, interested men, and if you and I do our part to help the employers to understand the situation, invite the employers to our meetings, visit the employers ourselves and ask them what they will do, how far they will help, we will make definite advance in dealing with our problem.

MRS. EDWARD A. MANDEL: New York appears to be much in advance of other cities in dealing with the handicapped. I have known handicapped men to undertake the care of a baby or a set of children in a park at twenty-five cents an hour. Our schools for cripples accomplish remarkable things. Some of the most beautiful embroidery done in New York is the work of a boy crippled from the waist down and confined to his chair. Young boys develop very good taste in blending colors and in doing fine needle work. The Jews of New York have been very active in caring for those handicapped through tuberculosis. There is one large factory in the Bronx in which tuberculosis patients are received as laborers. They are watched by nurses and a doctor to take care that none work beyond their strength. Provisions for nourishment and rest are made, and every other precaution is taken to keep the patients busy in a wholesome way, to enable them to earn all or part of their living, and to watch every indication of over work and guard against it. Regular union wages are paid for all work done. The regulations of the factory are subjected to the health interest of the patient. When patients are able they go to normal factories and take up the struggle for life in the ordinary way.

MR. GEORGE L. WARREN: Employers in Bridgeport at the present time, almost without exception, are compelled to hire from fifteen to twenty men in order to get one. Any city which attracts thirty unemployed men to itself, only one of which will actually get permanent employment, faces a problem that confuses all human efforts of whatsoever kind. Conditions are abnormally active, of course, but this aspect of the problem will not down.

REV. FREDERIC SIEDENBURG, S.J.: I wish to say just a word on our interest in and coöperation with societies for the care of mental hygiene. Perhaps I should say our lack of interest, for I fear that we err griev-

ously in not knowing and being in touch with the really remarkable work that is done in this field. The Illinois Mental Hygiene Society keeps in touch with our institutions and courts, and interests itself in all of the feeble-minded whom they discover. A certain amount of care is exercised, tests are made to find the work for which such are fitted. Suitable employment is found. Training is provided where it is needed, and steps are taken to prevent engagement in work for which these handicapped are unfitted. The Illinois Mental Hygiene Society has shown that over fifty per cent of the feeble-minded can support themselves if proper work is found.

MISS SALLIE GRIEVES GAYNOR: There is undoubtedly some danger in asking too many questions and in making records too elaborate when our employment bureaus seek positions for the unemployed. I have found when looking for work for unemployed men a list of questions that would discourage anyone.

THE CHAIRMAN: I have a large number of persons under my jurisdiction in a very large corporation. Speaking then from the standpoint of the employer I wish to say a word about certain practical matters before concluding this session. We would ask employment bureaus, and above all we would ask the clergy, to be particularly careful in endorsing applicants for positions. We have employed men who came to us highly recommended, only to find that they were not adapted at all to the work assigned to them. A fairly thorough set of questions to which specific answers may be given would protect the employers. Employment agencies are working in the right direction when they do their utmost to place men in positions which they can fill. The more humane view now prevalent among employers is doing a share also in preventing unemployment due to sickness. The welfare work of corporations takes care of men when ill, and secures a return to their positions after recovery. One New York corporation maintains a sanitarium to which its employees are sent when necessary. After they return to work their occupation is changed, if necessary, in order that utmost care may be given to their physical needs, and everything may be done to insure good health and efficiency with suitable income.

The problem of unemployment is like other problems, many sided. Anything that will draw together in a well-arranged coöperation, all of the agencies that touch the problem cannot fail to win our most cordial support.

Adjourned.

COMMITTEE ON SOCIAL AND CIVIC ACTIVITIES.

Second Meeting.

Tuesday, September 19, 1916, 9:30 A. M.

REV. FREDERIC SIEDENBURG, S.J., *Chairman.*

The meeting was called to order by the Chairman, whereupon he read the following paper:

A STANDARD COURSE IN RELIEF WORK.

REV. FREDERIC SIEDENBURG, S.J., *Loyola University, Chicago.*

Success in relief work, as in everything else, depends on the natural ability of the worker and on his training. We often have one without the other and of the two, natural ability is preferable to training for the simple reason that relief work has to do primarily with human beings with whom tact and judgment and sympathy go farther than any kind of theory or technique. If, however, to the natural social worker we add training, that is, the knowledge of the best thought and experience of others, we approach the ideal.

This paper is limited to relief work, but relief work has so many elements common to all other social work that we might discuss a course of instruction in social work in general. Like the court officer, the settlement worker or the visiting nurse, the charity worker must make investigations, he must keep records, he must recognize a normal standard of living, and he must especially know that *individual* treatment is the only safe as well as successful mode of action. Again he must know that he has no right to treat cases regardless of the experience of others, preserved in case records; he must know that medical and even legal agencies are closely related to social agencies. Indeed he will not be able intelligently to give even direct relief, unless he has a social point of view, and realizes the maladjustment of many

of our social habits and institutions. He must be familiar with civic problems that affect charities and correction, and he must be interested in public health and hygiene, in tenement control and housing laws. He must distinguish between defectives and delinquents, between normals and subnormals, and especially he must distinguish between persons and conditions. And who shall teach him prudence and tact and above all things sympathy?

It might be well at the outset to define two words in the subject under discussion, namely *standard* and *relief*. By a standard course of instruction it is not meant that there is a course in practice today recognized as such by any authority or organization, but by a standard course we may well mean a feasible and adequate course of instruction in the principles and methods involved in relief work that will be most beneficial to the indigent, the defective and the distressed in general. The character of the instruction and the time given to it are clearly variable factors, and of course affect the general result. A year of instruction may be a most excellent preparation for relief work, but it is not necessarily better than a half year of instruction and a half year of actual service.

The important word of this paper is *relief*. Under modern conditions relief is not worthy of the name if it stops with direct or immediate aid. In its real sense, relief must mean, first, immediate aid of an immediate need.

Second, relief may take the form of rehabilitation, that is, aid given to remove the cause rather than the effect of the distress; thus making the charity "clients," as Miss Richmond calls them, help themselves back to normal life. This is obviously more difficult, but as obviously more beneficial than direct relief. It is *constructive relief*.

Third, we have relief in its highest form, where the evil is foreseen and the relief anticipated by prevention. In place of belated efforts of direct and constructive relief, we bend our forces to prevent sickness or accidents or crime or unemployment as the case may be. Instead of doctoring and burying the consumptive or even of curing the incipient patient by fresh air and wholesome food, we campaign for anti-consumption legisla-

tion and anti-consumption modes of living. This is *preventive relief*.

Here is the field of relief work. It presupposes, on the part of the efficient worker, knowledge and tact and not a little experience and, hence, training, that is, instruction and practice are necessary. In fact the need of training for social work is no longer a debatable question, and as early as 1898 specialized schools were organized to give this training. Today there are thousands of students in such schools in New York, Chicago, Boston, St. Louis and Baltimore. The course is of one or two years duration, and the weekly schedule generally includes ten hours of instruction and fifteen hours of field work, that is, practical work under expert direction. Two years ago the first school of this kind under Catholic auspices was established in Chicago, and it has met with considerable success. Recently another school has been opened in connection with Fordham University. The curricula of these schools are much the same and they embrace such studies as economics, history of social progress, civics, social ethics, the care of dependents, defectives and delinquents, public health and hygiene, housing and town planning, child welfare, problems of immigration, colonization, industrial betterment, and the like. Here there is not only a question of training in charity methods, but a scientific study of the economic and historical background of the social ills that make relief necessary, with a view of seeking a scientific solution.

In places where there are no professional schools or where for special reasons these schools are objectionable, night courses have been given as a preparation for social work, and more particularly for the civil service examinations of the public service. The instruction in these night courses is chiefly by lectures given by experts in the various fields; and the subjects treated have been limited, more or less to social conditions and methods of work. In Catholic schools the moral principles and practices involved have also been emphasized. Such courses have been eminently successful in Boston and Los Angeles, conducted respectively by the Young Men's Catholic Association and the Brownson House Settlement.

Whether given by the fully-equipped professional school or by the special organized lecture course, the essentials of a standard course of instruction in relief work must be the same. The difference can only be one of quantity and degree. Consequently every course would seem to divide itself into three parts:

(A) A survey of the field; (B) The technique of social work; (C) Practice and inspection.

(A) *A survey of the Field* would be had by lectures and prescribed reading tending to stimulate and prepare the mind of the student for the more scientific phases of the course, giving him a perspective of the field of social service; past and present; showing the inter-relation of the various parts, the necessity of technique and the possibility of learning methods from a thoughtful understanding of purpose and practice. Such lectures and reading should deal with the following subjects:

1. The origin and history of the family considered from an historical, ethical and sociological viewpoint. In treating the ethics of the family, stress should be laid on the sound moral, as well as sound scientific, principle of keeping the family together as much as possible. The family is the natural unit of society. Everything that tends to disrupt the family, tends to disrupt society itself. The rights of parents as well as those of children, and the all importance of safeguarding the religion of the latter should be insisted upon. There are moral questions that have no direct bearing on relief but which are apt to enter into individual cases which should be clearly stated. Such are, for instance, divorce, birth control, sterilization and family relations in general.

2. The causes of poverty treated from the economic, the social and the physiological viewpoint.

3. Mediæval and modern methods of charity. Here the origin of the different systems and their relationships should be carefully traced, and the methods adopted in different countries and ages contrasted. Incidentally it may be here remarked that Catholics are not always aware of the rich heritage of method as well as of purpose bequeathed to them from the Middle Ages; mention need but be made of day nurseries, tag-days, loan banks

and open air sanatoria which under different names flourished in those days.

With regard to the survey of the field of social work, no one can make such a survey without being inspired to do social work as distinguished from individual work. We then realize that many of the ills that mankind is heir to are not isolated and individual, but that society as a whole is infected with them, and that any remedy worth while must be on a large scale, it must aim at society itself—it must be social. This brings about the distinction between the charitable person and the social worker. Both may benefit a single person in the same way and for the same motive, but the social worker adds to his work the consciousness that he is at the same time benefiting society.

(B) Under the heading of *technique* might be included lectures, reading and class discussion dealing with the following subjects:

1. The principles of charity organizations and particularly the history and adoption of present-day methods.

2. The purposes and methods of investigation. Here we might have an open class discussion of actual case records, with applications of suggested treatments and a contrasting of the successful with the unsuccessful methods. These discussions would quicken the observation of the student in applying the principles of relief, and also familiarize him with the various agencies that concern themselves with the different kinds of relief. With regard to investigations and methods in general while they should be scientific in every detail, still they should not make investigation an end instead of a means. The poor and distressed should never be made mere material for card indexes and poverty tracts. They should not be questioned more than is necessary, and only on such points as are germane to the purpose. Science and methods are imperative in modern relief work, but they must not rob the poor of their personality or the investigator of his fellow human feeling.

3. Under technique should be studied the peculiarities of indoor and outdoor relief, their advantages and disadvantages. Here the range of study might reach from a friendly visit to the parish poor, to the statistics of an institutional budget or the efficiency

of the international Red Cross. Here, too, might be discussed the perplexing question whether an orphanage or a home is best for the dependent child. Under indoor relief Catholics could study with profit their religious institutions of charity from the days of St. Stephen the Deacon to the outdoor relief work of the Society of St. Vincent de Paul.

4. A study of the various types of agencies and methods is also imperative. This part of the course should be given by the heads of agencies and institutions both public and private. These could speak with authority on the history, purpose and method of their respective organizations, and set forth their ideals, their plans for the future.

5. Someone has said that "statistics is history at rest," and so it is with our subject. Statistics and reports are essentials of our technique. The student must know their value and uses. He must be able to apply the general principles of statistics to the collection, presentation and interpretation of them in relation to poverty, crime, etc. The course should also cover the preparation of annual reports with suggestions for utilizing material included in case records, and in the files of social organizations.

(C) The third division of our standard course is *field work and visits of inspection*. The field work is the social student's laboratory, affording him actual practice under definite arrangements with a recognized agency which has a trained staff. This so-called field work furnishes a definite "social apprenticeship" to the student, and fits into practice the theory of the lecture and reading classes.

Supplementing the field work, are visits of inspection to the different institutions with whose work the student is already somewhat familiar. Such visits put many facts and conditions in the student's mind, which no hearing nor reading can do. The reports of these visits made in writing, when criticized in class are most helpful by contrasting the ideal with the non-ideal institution, and develop in the students an understanding of what to observe, expect and criticize in plan, organization and management.

In its essentials this standard course must be followed when-

ever an effective course of instruction in relief work is desired. The two-year professional course certainly approximates it, and the special lecture course can readily give what is best in it, and what particularly pertains to social conditions and methods, and even in the night course the scope and the ideal of the professional course can be indicated in its broad outlines and its high lights. At present, there are only two Catholic Schools, one connected with Loyola University of Chicago, the other with Fordham University of New York, that give complete and all-day courses.

Training, as we have said, is not the most important element in the make up of the social worker, and as a consequence the best course of instruction would not necessarily produce a skilled and effective worker, because nature and previous education play the largest part in the ultimate product of any training. Social workers are not made automatically; but even if the student has no particular aptitude for the work, still he could not take the course which has been outlined, without being convinced that there is a social problem in general and a poverty problem in particular; that this problem is very complex and not easy to solve; and that every man that loves God and his neighbor ought to, if he can, take a hand in its solution. The student will likewise soon learn that it is difficult to find the best way and easy to blunder. In any case even, the student who is without special ability, but who has completed a standard course in relief work, will be assisted thereby to act intelligently and *think* even more intelligently in that field.

SOME RELATIONS IN SOCIAL REFORM MOVEMENTS.

MISS KATHARINE R. WILLIAMS, *Wisconsin State Board of Control.*

There are two points which have been repeatedly brought to your attention during this conference and which cannot be overestimated in importance. First, the need for trained workers in all fields of social work and the demand for standardized systems and methods of procedure to bring about economic efficiency.

Second, the need of and demand for coöperation in all fields that duplication may be reduced to a minimum, and every agency used to its fullest extent. To secure the benefits of such coöperation we shall not have to sacrifice principle, and all should be willing to yield or compromise in immaterial matters.

Activities in the field of endeavor which come within the scope of this conference are inspired by the best impulses of the human heart; they are the instincts of service to our fellowmen founded on the divine teaching. Individuals may be sordid, and prejudice and bigotry may interfere in local movements, but the system itself is founded upon sound principles, and the vast majority recognize the Christian law of working for "even the least" of our fellowmen.

New endeavor originates with one individual, is planted and fostered in the mind of sympathetic groups. Should it prove valuable it is gradually made a part of the social system of that community, and sooner or later becomes either the unwritten or statute law for that division of the commonwealth.

Between its launching and its final acceptance as a rule of procedure, it is subjected to the crucible of analysis, discussion, experiment and adaptation to the needs, and it is while in this process it should be carefully studied by each worker as to its true Christian value and, therefore, its rightful place in our social scheme.

The public press is ever active in the introduction of new ideas to its readers; its editors and writers are human and prone to advance their own views or the views that may be lucrative or popular, but is there not room for this question before we accuse the press of giving the other fellow's side or of being prejudiced? Have we systematically formulated our policy, have we pursued the business way of presenting our demands, and can we compel recognition of our wants in the commercial papers if we take a stand? We certainly can and what is more, we should do it.

Next we forget that our projects, our ideals and our characters are judged by our immediate associates. Our neighbors spread our good or ill repute, and our religion, our charities,

our principles must be justified at least to the community by the glass of public opinion.

At a meeting of Catholic women, a lecturer, not of the same faith, said to one of the guests, "I never could understand how you women, who work as hard as I do all week, can get out every Sunday morning for Mass, and yet if there is any one thing which would make me study the Catholic religion, it would be to find out what it is that gives you the determination to do this. I believe I should go to church every Sunday, and I think I realize the consequences of neglect, but yet I am not impelled to follow your example. Why?"

In Chicago recently a gentleman was heard to say on his way to work on Monday morning, "Did you see those Knights of Columbus and others parading down the avenue before seven o'clock yesterday morning? There must be something in a religion that gets a fellow out at that hour?"

Other instances *ad infinitum* of the force of the argument of good example and living up to your standards in forming public opinion could be given. In conducting institutions, in the support of religious standards and ideals of education, of charitable administration, of civic activity, of public morals and of private conduct, principles are demonstrated by our methods, by our participation in public movements and in private enterprises. The laity are prone to leave too much of this work to the clergy and the Sisters. Remember, however, there is work for the lay apostolate as well, and a day of reckoning is set for each one of us. The revival in this field is upon us and each one must do his part. As far as administration and the internal workings of our institutions are concerned, they are well organized and healthy, but in municipal, civic and governmental movements in many parts of our country we are weak for lack of trained, interested and active workers.

One frequent cause of complaint is discrimination against Catholics in public positions. No doubt, there are communities where bigotry holds sway for a time, but if the conditions reversed, and Catholics were in the majority, perhaps the bigotry too might be reversed. Be that as it may, the writer finds from

personal experience and also in consultation with others who are seeking for trained workers, there are not very many Catholics who seek service in these fields or who are preparing for this work. In localities where the civil service is in force, records show this same fact. Why? You heard a reference yesterday to the report of the Committee of the Knights of Columbus on Religious Prejudice. It is worth reading, and may clear up some of the reasons why we have some complaints of preference and also the need for more activity and coöperation if we would know our neighbor and do him full justice. Let us accept the invitation to be a part of every movement worth while, let us advance our true principles of Christian charity, and let us by our forceful presentation, our unimpeachable arguments, our effective methods and complete systems, and above all by our individual and collective stand for every principle force their recognition in very justice.

Let us try to forget for a moment that mote in our neighbor's eye. Maybe he does proselyte, perhaps he is unfair, maybe he is only mercenary, and it is just possible he is stabbing us in the back. But how about the beam in our own eye. Have we perfected our own system of charities? Do we support to the fullest extent and to the best of our abilities both financially and by service our own institutions? Are we alert to give to public movements our support and to demand from public opinion respect of our rights and principles? Are we sure that we do the little which we can "All for Jesus," or is there considerable thought of self? Are any of us so sure we cannot be improved that we are at a standstill? Beware of the lock-step, it does not lead to progress, but to weariness and finally to death by exhaustion.

THE ARGUMENT FOR A MINIMUM WAGE.

MR. BENEDICT ELDER, *St. Vincent de Paul Society, Louisville.*

Six years ago the National Conference of Charities and Correction discussed the minimum wage. It was largely as a result of the deliberations and action of that body that Massachusetts

in 1912 passed the first minimum wage law enacted in the United States. The minimum wage statute of New Zealand had been operative for fifteen years then, with such satisfactory results that by 1910 all Australasia and even Great Britain had enacted similar statutes. Following Massachusetts about one-third of the States have passed laws providing for a minimum wage for women and minors.

Speaking in an economic sense, a minimum wage is nothing less than a living wage, for that is the working basis from which all intelligent regulation of wages must start. From the standpoint of the individual, a living wage means such compensation for work as will secure to the worker and his family that degree of frugality and comfort recognized as necessary in modern social life. From the standpoint of society it means securing to labor as a whole such a measure of the products of society as will preserve undiminished the labor of society.

The right of the individual workingman to a living wage is not open to intelligent question. It is a natural right that follows hard upon the right of a man to live, conditioned as that right is upon his earning his living in the sweat of his brow. For if man may not live except he works, the justice of God demands that he shall get a living when he works. Labor being his only right means of subsistence, not to give him a living wage for his labor is in effect to deny him the right to live.

If we look at the matter from the social as distinguished from the individual viewpoint, we see that the establishment, either by law or custom, of a minimum wage that will meet all the essential needs of the working class is a fixed and fundamental social requirement. The first requisite of permanence in human society is a strong, healthy, intelligent working force, one capable of sustaining its productive powers indefinitely. As a matter of mere self-preservation the social body must have such a force within itself just as surely as the human body must have a heart. To prevent the fountains of its energies from drying up, to stop waste and leakage and destruction and to keep fresh and full the springs of its material resources, is the first social law. And it can be fulfilled only by maintaining a vigorous, capable and

efficient working class in all lines of activity that focus in the social life.

There was a time, now long past, when society had no call to interfere in this matter; for nature originally equipped the workingman to overcome the forces that nature pitted against him. But with the growth of civilization, the coördination of natural powers and the creation of artificial privileges, society has placed the working classes at a permanent and constantly increasing disadvantage; so that nowadays no workingman can successfully, or hopefully, contend with the organized forces that are opposed to him. Nor can working people as a whole successfully contend with these forces without doing an injury to society, because society as such sustains these forces, and however well organized the workers might be they remain in effect a part of society contending against the whole.

This condition is the result of the special privileges which in times past have been extended to capitalist forces through devices for incorporation, perpetuation, hypothecation, through grants, patents, securities, trusts, testaments, money, credit—all artificial devices, which enable actual entities of capital to be multiplied over and over again, which give to failing enterprises a means of mortgaging their future, which provide for present disposition of prospective values, which allow for speculation and risk, and in numerous other ways secure capital against hazard, accident and misfortune.

Labor has not been furnished with any similar devices. It cannot multiply itself, cannot perpetuate itself, cannot mortgage itself, cannot draw on the future. In consequence of this disparity, organized capital has grown powerful out of all proportion to its function in society; in the hands of unscrupulous men it becomes a serious and constant menace to labor and therefore to society itself.

To remedy this condition, it is plain that society must take a hand on the side of labor, not to destroy organized capital, as some propose, but to organize labor in a way that will make it more nearly equal to capital in power. The creation of the artificial advantages of capital was a step in advance; but it was

only one step. And it is every day becoming more evident that society must follow up that step with another which that one has made necessary. The State must make some provision whereby labor is afforded the same advantages as capital: it must put some of its organization and equipment at the disposal of labor, and not use all of its devices to bolster up capital. Our capital wealth is nearly two hundred billion dollars. Labor is not counted. Labor has made this vast sum available to enterprise, and yet it is not itself good collateral for a poor man's homestead.

What is the remedy for this paradoxical condition where the creator of such fabulous wealth is a beggar without a future in the midst of his own? I do not wonder at times that certain radicals would destroy capital when they see this condition. But that is not the way of meeting the difficulty. The solution lies in the equalization of artificial advantages, in the organization and coördination of ways and means with a view to equipping the working classes of society successfully to compete with all the forces pitted against them in society.

A minimum wage is only one element in this program, just as incorporation was but one in the organization of capital. Security against unemployment is another, workingman's compensation another, old-age pensions another, insurance against disability another, better working hours and conditions another. All of these go to strengthen the laboring class, to enlarge its capacity, to increase its power, to perpetuate its existence. They would no doubt to a degree weaken capital, but capital is weakening labor as matters stand, and in the end will weaken society unless a change is made.

The future that labor would draw on in a minimum wage is the future of capital, just as the future that capital draws on in our system of credit, for example, is the future of labor. All such industrial measures would affect future dividends, profits, investments, securities, credit; they would make labor a fixed charge on all business enterprises, as capital now is, and thus they would prevent the common injustice of making labor bear the burden of financial loss.

Take almost any large business today, and the instant it is

threatened with reverses, whatever the cause, employees are discharged or other methods of making the workers bear the brunt are adopted, all in order to prevent interest, dividends and like fixed charges from being cut down. Thus labor bears the losses and capital get the profits.

Shall this unequal partnership be broken up by outlawing capital? That would be a desperate venture. Must its unjust terms be allowed to continue. That would be a disheartening prospect. Will capital volunteer to alter conditions? There is no hope. Can labor force better terms? Not without cruel expedients.

Society has made possible these oppressive conditions and only society can alter them. Under its encouragement, its patronage and its protection great cities have sprung up, vast estates have been accumulated, big combinations have been formed, land has been preëmpted and other natural resources monopolized, and the whole is manipulated by legal devices in the control of a few hundred men. They have done wonderful things, those men: they have carved out States and built up homes across the wilderness and the plains; they have belted the East and the West together, and made the American nation emblematic of achievement. But there are bounds to all things human, and when we read in a late bulletin issued by the Government that one-half the working families in this country do not get enough wages to live on, we wonder if this concentrated power of achievement has not passed beyond bounds.

After all, labor paid the price of the nation's growth; but what is labor's reward when thousands of able-bodied men must now starve or beg while interest and dividends go on?

It is the Christian conception that society, like the Sabbath, was made for man, and it fails to fulfill its purpose, in fact it perverts its function, when men are deprived of their natural right through conditions which Society makes possible. Since man has a natural right to live by his labor, and society has brought about conditions that hinder him, it is bound to create other conditions that will off-set these and restore to him his natural enjoyment.

Such is the social philosophy underlying the need of a minimum wage law and other industrial devices calculated to benefit the working class, all of which must be considered in this connection if we would avoid the conclusion that anyone is a solution of the whole industrial problem. The scope and extent of such a law, the lines of industry it would cover, the whole machinery of its application are administrative details that need not be discussed before this body.

The objections usually urged to a minimum wage law go to its bearing on individual rights, the right to liberty and the right of property; but the needs of society come before any individual right short of life, and the need of society in this matter is plain. The laboring classes of this country are suffering physical impairment. A striking test recently made, when we were attempting to fill the ranks of the army with the complement authorized by Congress, shows that among the applicants for service in the army more than four-fifths were found to be physically unfit for service. One who is not physically fit to serve in the army is certainly not able to perform that industrial service to his country of which it stands in constant need, and when that is the condition of four-fifths of all of those who have been examined in this light, it is high time that some interest be taken in the physical manhood of our country's population.

There are no doubt many causes for this deterioration of our people; the distractions of the times are numerous; opportunities for dissipation are abundant. Idleness, waste and extravagance are common; immorality and vice are widespread, and all of these make for a weak and effeminate people.

But does not the fact that one-half of the working families in the country get so little to live on, appeal to you as having an important bearing on this matter? When one-half of our working people, the bone and sinew of our industry and our enterprise, the very heart of our social life, have not sufficient shelter, or sufficient clothes, or sufficient food; are surrounded by unsanitary conditions, with poor light, bad air, and scant medical attention, without opportunity for recreation, means for pleasure or incentive to study or thought, do you think that society ought

to allow any man's liberty or any man's property to stand in the way of remedy?

When we stop to consider, it is really an awful condition where in the richest country on earth an able-bodied, hard working man cannot get enough for his labor to support a family. No wonder the victims of such circumstances despair of God's justice! No wonder they are sullen and bitter and rebellious against society! The iron is driven into their hearts day after day; through summer's heat and winter's cold, at every home coming from their day of toil, a pinched and hungry family greets them, a silent, sobbing mother, waiting wide-eyed children, perhaps a broken old man who has spent his life at the wheel, all expectant, anxious, needy—and there is not enough! Do you ask the cause of social unrest, of discontent among working classes, of insane proposals to abolish property, to do away with the family, to prevent the birth of children—there is your answer! I tell you it is a real miracle that there is any patience or any virtue or any hope whatever under such inhuman conditions.

In times past people did not have to suffer privations except in the midst of famine; but now, with all our achievements, men suffer in the midst of plenty. If that does not evidence a defect in our laws and institutions it is a sad commentary on our civilization. To my mind it shows the defect, and it consists in the system of artificial devices created for the use of capital when none was created for the use of labor. As a result of this labor is over-reached by capital in all their relations and transactions. To remedy this condition labor must be raised to a ranking equality with capital until they become mutually supporting, mutually sustaining as they were before society lifted capital out of its natural state and left labor to work out its own salvation.

If half the working families of this country are really suffering want as the Government witnesses, it is simply suicidal for the State not to make provision for a living wage, though it be necessary to destroy half our capital to make it effective. We might completely destroy capital to save labor, for in a few years labor would build it up anew; but let labor suffer and the world suffers; all its achievement, its wealth, its civilization must

go down when the manhood of the working people is stricken down. I say nothing of charity, nothing of justice, nothing of sympathy, but all of these join with the best impulses of the human heart, united with the needs of the social body to claim from organized society the indispensable right of a living wage for its working people.

The following works may be consulted: *A Living Wage*, by John A. Ryan, 1906; *The Labor Movement of Australasia*, by V. S. Clark, 1907; *Report of Wages, Boards of Australia and New Zealand*, 1908; *British Minimum Wage Act of 1909*, by A. W. Holcombe; *Minimum Wage Boards*, by Florence Kelly, 1911; *Theory of a Legal Minimum Wage*, by Sidney Webb, 1912; *Minimum Wage Legislation*, by John A. Ryan, 1913; *Some Aspects of the Minimum Wage*, by H. A. Millis, 1914; *The Minimum Wage*, by E. V. O'Hara, 1914; *Minimum Wage Legislation*, *Bureau of Labor Bulletin*, No. 167, 1915; *A Legal Minimum Wage*, by John O'Grady, 1915.

THE ARGUMENT AGAINST THE MINIMUM WAGE.

MR. EDWARD F. MCSWEENEY, *Formerly Member of Industrial Accident Board, Boston.*

It is praiseworthy to attempt to improve the condition of mankind. Human wastage should be averted if possible, even from itself. The victims of cruelty and of greed should be protected in every way, but at the same time we can oppose such sentimentalism as the minimum wage legislation and still feel that we are doing more to help the poor, than those who advocate remedies which in practice are worse than the diseases they profess to cure.

The striking features of all the arguments in favor of the legal minimum wage are their sentimental and impractical character; they are like the perpetual motion machines; they look well and may go for a while, but they do not work. The economic basis of business generally is not a thing to be changed and twisted to harmonize with special views, which ignore the

common conditions of life and believe, or at least allege, that sentimentalism is synonymous with humanity.

The well-meaning sentimentalists advocating this theory, with their eyes fixed on a fabric of moonshine glistening off on the horizon, refuse to accept the truth that there is no royal road to human perfection. Their essential error is that they look upon social conditions from the viewpoint of the industrial inefficient and the social derelict and the seed-time of spring, the summer days of growth and development, and the golden harvest of autumn do not seem to interest them as much as the winter of sterility and inertia.

Advocating the legal minimum wage on one side are a certain element of reformers—Socialists, charity workers and philanthropists. Opposing it are the trade unions as a body, and, I believe, a great majority of political economists, who admitting the good faith of those advocating the enactment into law of minimum wage legislation, believe such a measure impractical and visionary.

I contend that the charity workers, social reformers and experimentalists, generally, honestly advocating this matter, are not in accord with the psychology of the wage-earner, who asks only the right to earn his living and collectively to bargain as regards the price of his labor; and while divinely inspired to discontent—which means progress—he is not yet ready to throw away the substantial substance of an honest living for the illusive shadow of a legislative wage standard, which wherever and whenever in the world's history it has been attempted, has always failed, because it is based on the pagan theory of the survival of the fittest, which is the law of the jungle applied to human affairs.

The essential injustice of the minimum wage propaganda is that its proponents pick out commonwealths already far advanced in social legislation, where the conditions of labor generally, and protection of women and children in industry particularly, are at the maximum, and ask these commonwealths to put themselves to still further disadvantage in competition with the States which have passed few, if any, laws protecting wage-earners.

The present non-compulsory law in Massachusetts is not accepted by anybody as being satisfactory, except those using it for propaganda purposes in other States. The result of this law in Massachusetts, as in Australasia, has already begun to throw the slower and aged worker out of employment, and eventually on to public charity. This means the workers who cannot meet for their employers the producing capacity required by the minimum wage.

A certain effect of the passage of this law will also be that industries which previously offered employment to a class of people who can never expect to get normal wages, because they cannot give normal services, will be driven out of the commonwealth, and these industries thus driven out of the State may be established a few miles away over another State line.

Following the passage of the minimum wage act in Massachusetts, it was voluntarily adopted by certain department stores and manufacturers. The results of this voluntary minimum wage have been unsatisfactory. This will not be convincing to the more radical of the proponents of this theory, who like Mr. Sidney Webb have "Better no wages than low wages" for their motto, and who expect the government to take care of those whom it will not pay employers to retain in service.

The advocates of the minimum wage are grieved at the opposition of organized labor generally to minimum wage law theories, but they seemingly do not realize that if the right to regulate the standard of wages is carried to its ultimate and is constitutional, regarding which there is grave doubt, this carries with it the right to establish a maximum as well as a minimum wage, and the labor unions see that point and visualize the follies and dangers of it. They realize the probability that in time some legislative King Canute will try to regulate the ebb and flow of the economic tides, which in fact would only be history repeating itself. The billows of sentimentalism are apt to cast all kinds of political flotsam and jetsam on to legislative and law-making shores.

No government has ever yet succeeded in raising wages by act of Parliament. A certain result of minimum wage legislation will

be the weakening of the trade unions. Wage-earners will reasonably be drawn to look to legislation to attain their ends, rather than to united action or collective bargaining. Once the trade unions are drawn into the orbit of legislative action, their independent powers will gradually be atrophied. Wage unions know this. They know what they have gotten during the last forty years through the power of organization, and they are not willing to give up what they have already won.

In addition the intellectual section of the Socialist movement knows exactly what it is about, and is not only prepared for this result, but hoping for it, for it has always regarded trade unions as temporary instruments rather than institutions which could be fitted into the Socialist system, and of course whatever applies to ordinary Socialists applies with greater force to the comparatively newly-formed Syndicalists.

Some of the advocates of the minimum wage assert that the trade union wage is actually a minimum wage, but in my opinion it is nothing of the sort. A trade union wage is the maximum enforcible wage for the trade unionists of average capacity. In other words, the trade unionist of superior producing capacity, knowingly gives up the chance of getting the last cent that he could demand for his superior producing skill, and is willing to make the sacrifice of having the average producing power in his trade, or perhaps less than the average producing power, as the wage measure in his trade, in order that the whole mass of his fellow workers may be protected.

The labor unions have learned by bitter experience the elementary truth that whenever the Government fixes a maximum price, that price tends to become the minimum, and whenever it has fixed a minimum wage, that wage tends to become the maximum.¹

¹President Samuel Gompers, *American Labor Legislation Review*, February, 1913: "I fear an outcome that has not been discussed, and that is, that the same law may endeavor to force men to work for the minimum wage scale, and when the Government compels men to work for a minimum wage, that means slavery."

President Gompers, *Forum*, May, 1913: "I recognize the danger of such a proposition. The minimum wage would become the maximum, from which we should find it necessary to depart."

The reason labor unions desire to settle wage scales by collective contract rather than the power of the State, is that they consider they are more competent themselves to arrive at a proper wage determination than the State.² The only reason for the continued existence of the unions is better wages, and the union leaders realize that with the legal minimum wage all disputes between manufacturers and employees will eventually be settled by the courts, and the advantages gained by organization during the last generation will finally be lost.

My objections to this theory are principally philosophical, but there is plenty of argument against it on the practical side.

In Australia and New Zealand the result proves that the minimum wage becomes the maximum, and wages are equalized to the detriment of the more efficient workers. Dock laborers in Australia and New Zealand, for instance, have been able to get a much higher amount than some classes of skilled mechanics, through the application of this system. The more skilled workers of each trade are rarely paid higher than the minimum.³

The argument that the minimum wage will do away with sweating and with strikes is answered by the experience of New Zealand, Australasia and England, where in addition to having a marked effect in decreasing the prosperity and business progress of the colonies, it has not shown any diminution in the number of strikes prophesied. Its potentiality as doing away with "nintenths" of the strikes, or even with sweating, is questioned.⁴

²*Unpopular Review*, October-December, 1915, page 397, says that "The unions having transferred their principal function, the decision of wage regulation, to the State, are adjuncts, not free or competent organizations;" furthermore that the workers in Australia have developed "the Australian habit of mind, which is dependence on the State representatives for regulating their affairs" (p. 401).

³Report, *National Association Manufacturers of America*, May 25, 1915.

⁴*New Statesmen*, April 29, 1916. *Commonwealth Statistician*. In New South Wales in a total population of 1,646,734 there were 134 labor disputes in 1913, involving over 40,000 workers, with days lost totalling 447,979 and wages lost much over \$1,000,000.

Rate in chain-making industry, England, five cents an hour; lace-making industry five and one-half cents an hour; paper-box industry six cents an hour.

The legal minimum wage cannot be successful unless it is really national. For Massachusetts to pass a minimum wage law while Rhode Island or New Hampshire has no such law, means that the lower paid industries will be driven to the States without the law. The argument that such legislation has been adopted by Great Britain is of no value. Competitive conditions in Great Britain are very different from those in this country. The mandates of Parliament are effective in every part of the British domain, while the acts of the general courts and assemblies in the United States are limited in effect strictly to State frontiers.

Other practical difficulties and inconsistencies in the enforcement of the administration of such an act show the impossibility of its successful enforcement. In Australasia, admittedly the law is evaded. In Massachusetts girls were employed at apprenticeship rates and discharged at the time to become eligible for the minimum rate. In some stores boys have been employed to take the place of the workers discharged. Another evasion was to employ married women from eleven to four o'clock, thus throwing single girls, dependent on their own earnings, out of work.⁵ To prevent this hiring of young workers during the apprenticeship period only, and then discharging them, eight of the States out of the nine enacting minimum wage laws have inserted apprenticeship clauses, or made provision for temporary payments of rates below the minimum.⁶

The experience of Australasia, or any other socialistic British colony, may be interesting as showing the vagaries of new communities and aggregations of people under new skies and new conditions, groping and experimenting to find solutions of problems as old as humanity itself; but it is not necessarily a guide and law of conduct for us.

It is hardly worth while to compare any of the Australasian colonies with the United States, or any of its older commonwealths. The New Zealand answer to the minimum wage argument seems to be sufficient to convince a fair investigator that

⁵Report Executive Committee, Merchants and Manufacturers of Massachusetts to Special Committee on Governor's Message, March, 1916.

⁶*Unpopular Review*, October-December, 1915, p. 407.

it cannot be used as a logical reason for its introduction in the United States.

The truth seems to be that New Zealand and most of the Australasian States are managed by labor unions for labor unions. The attempt has been made to run these governments along lines of advanced radicalism, with the result that they are practically isolated; national growth has been arrested. No immigrant before the War ever thought of choosing New Zealand, "the socialistic paradise" as the land of opportunity. They will keep coming to the United States when they can get the chance. Little or no attempt is, or can be made, by these socialistic colonies to compete with the outside world, and many of those originally most earnest in advocating the radical laws in force, are now convinced that they have gone too far. The result of these laws has been that these colonies are shunned by capital; office holders are multiplying unduly to the growth of population; taxes are oppressive, and the only substantial growth recorded seems to be in the building of new poor-houses and institutions for dependency.

If there is any one thing that has been more satisfactorily established since this minimum wage agitation has been progressing, it is the failure to show the direct relation between low wages and vice. A number of investigations have been made in New York and other places, and this claim, which has attracted so many sympathizers to the movement, has been effectually demolished. The facts are so well known that I need not elaborate them here.

In conclusion, we must appreciate that above all laws and everything else is human nature, its weaknesses and evils. It is folly to claim that a resolution, an aspiration, or a law is powerful enough to cure the evils of society and humanity. The world we are living in today is a better world than anybody ever lived in before. It has made more progress towards social betterment during the last twenty years than was ever made before in any century of the world's history. Let us do all those reasonable things possible by the individual to create a higher standard of economic morals, and help to pass those laws which will en-

able the State to take such action as it properly may to relieve human distress, but do not ask us to establish a manufacturing plant to make bricks without straw, or base a huge engineering project on the theory that water runs up hill.

On the borders of all industry there is a fringe of inefficients who will be driven by minimum wage laws out of employment and into poverty. It is proper to ask this convention of charity experts what is contemplated to be done with these people thus thrown on society?

DISCUSSION.

MISS CAROLINE J. GLEASON: I am convinced in the light of four years experience with the administration of a minimum wage law that the objections brought against the minimum wage are not impressive. It is alleged, for instance, that elderly women will be eliminated through the operation of the minimum wage. Now our Oregon law declares that it is illegal to employ any woman or minor for less than a reasonable living wage. A commission of three, one representing the employer, one the employee and one the general public, administers the law. The actual living wage to be paid is determined by conferences. Every phase of the question is investigated. The Commission has the right to call for pay rolls and other information. Its sub-committee reports to the full Commission its judgment as to hours, sanitary conditions, wages. A lower wage may be indicated for a minor than for an adult. The Commission has the power to permit a lower wage for a cripple, who is infirm or the aged. Thus the operation of the law does not eliminate the elderly woman.

The Commission began work in June, 1913. It permits employers to pay less for inexperienced than for experienced workers. An inexperienced woman is defined as one who has not had one year's experience. Now inexperienced women receive under the ruling of the Commission \$6.00 a week in Portland. Experienced women receive \$8.64 for fifty-four hours per week. These arrangements apply to manufacturing work. In mercantile stores \$9.25 per week of fifty hours is indicated. In smaller towns outside of Portland \$8.25 is the minimum for experienced workers. Inexperienced and minor girls receive \$6.00.

By February, 1914, all of the industries of the State had been passed upon. A paper box manufacturer brought suit to restrain the Commission from enforcing its rulings. The law was upheld in the circuit court and in the Supreme Court of the State. We have continued to enforce it. The question is now before the Supreme Court of the United States. The law has not thrown elderly women out of work.

The manager of one Portland store tells me that the law has induced him to hire older women and dismiss girls.

It is alleged that organized labor opposes minimum wage legislation. We have had the support of organized labor from the very beginning.

It is alleged that the minimum tends to become a maximum wage. A bulletin issued by the Bureau of Labor Statistics containing an investigation of our law in Oregon reports uniformly in favor of our law. I believe that we should be a little bit careful in taking theoretical positions against as concrete a measure as the minimum wage law. Assuredly my own experience of four years with the administration of the law wins for it my firm support.

REV. DR. JOHN O'GRADY: Some of the objections urged against the minimum wage law are believed in by the National Manufacturers' Association. Of course, our use of such objections should be qualified by the partisan point of view which underlies them. The bulletin of the Bureau of Labor Statistics on the report of the New York Welfare Investigating Commission is of great value in helping us to see the facts in the case. This is much more helpful than theoretical reasoning. The labor unions admit that very little progress has been made among women workers. The minimum wage movement affects women and children and not the field covered at present by organized labor. A year ago I made an investigation of the theory and operation of the minimum wage law. In the course of study I had correspondence with ninety-four economists in the United States. Of that number seventy were in favor of the minimum wage law for women and minors. Thirteen were against the measure. Eleven expressed themselves as doubtful. Fifty were in favor of a minimum wage for unorganized workers generally. Nineteen were non-committal. Twenty were opposed to such legislation. When Dr. Ryan began his work in this field ten years ago, there was but one American economist who had spoken on the subject and he had spoken against it. The showing of American economists that I have just mentioned is an index of the progress that is being made. I feel strongly that minimum wage legislation is imperative at present to defend women and children.

MR. CHARLES P. NEILL: I wish to say a word about the opposition of organized labor toward the minimum wage proposition. The trade unionist believes that his movement is vital, and that the progress of the wage earner depends on the organization of labor. To the extent to which the trade union can improve the wage rate and does so, the demand for minimum wage legislation need not worry us. By the very fact that the union accomplishes something the intervention of law is not called for. But organization has not been able to do its best for

women and children and unskilled laborers. At present the minimum wage movement aims to protect women and children. They have needed protection and they have not had it. Certainly the labor unions have been unable to accomplish it. Certainly the conscience of the employer has utterly failed to give justice to these weaker classes. Every element called for to justify the enactment of any law is present in the condition against which minimum wage legislation is directed. This legislation is absolutely imperative within the limits indicated. The consumer is the ultimate employer. These women and children are working for us as consumers. The injustice from which they suffer concerns us. We can make but one response, that is, in the terms of a law that will bring the sovereign power of the State to the defence of these helpless classes.

REV. DR. JOHN A. RYAN: I wish to repeat a hint that has already been expressed. When we use sources for the basis of argument concerning minimum wage legislation, we should endeavor to determine their actual value. Those who refer to conditions in New Zealand sometimes rely on a propaganda pamphlet issued by the merchants and manufacturers of Massachusetts. It is reasonable to expect bias there.

Perhaps one may ask whether or not the Church has made any official pronouncement on the minimum wage. None of a formal nature have been made. Pope Leo's Encyclical rather favors it. I think that implicit authorization of State intervention is contained in the Encyclical, in view of actual social conditions. Generally speaking, our sources for information of this kind are contained in the works of moral theologians. So far as I know those who speak with any authority have said practically nothing about the moral bearings of minimum wage legislation. I might mention in illustration the following: Lehmkuhl, Cathrein, Noppel and Briederlack, all German Jesuits. Weiss, a Swiss Dominican; Antoine, a French Jesuit; Stratton and Plater, English Jesuits.

In the light of this we must look upon the question as an open one from the standpoint of Catholic doctrine.

WOMEN'S SECTION.

The women delegates in attendance at the Conference held separate meetings on Saturday, Sunday and Tuesday afternoons at hours which were not in conflict with any of the meetings of the Conference as a whole. Similar meetings were held in 1910, 1912 and 1914. During these years much study had been made with a view of determining the most practicable type of organization. Preparations for these meetings were carried on by officers chosen by the Women's Section, in conjunction with the program committee of the Conference. A brief account of earlier meetings may be found in the Reports of 1910, pages 249 ff; 1912, pages 385 ff; 1914, pages 330 f. This year for the first time a full report of the Women's Section is presented. The committee in charge of the revision of the Constitution will report in regard to creating the Women's Section as one of the departments of the Conference. The officers under whom the 1916 meeting was prepared were Mrs. J. M. Molamphy, Pittsburgh, President; Mrs. Thomas A. Beattie, Wheeling, Secretary; Mrs. Leonora Z. Meder, Chicago, Chairman of the National Committee on the Protection of Young Girls.

First Meeting.

Saturday, September 16, 1916, 2:30 P. M.

The meeting was called to order by Mrs. J. M. Molamphy, Chairman, who extended a cordial welcome to the delegates, whereupon the regular order of business was entered upon.

THE CHAIRMAN: I regret that Mrs. Thomas Beattie, the Secretary of the Women's Section, is, on account of illness, unable to be present. We have been busy for some years attempting to devise an effective way of coördinating the work of women in the field of Catholic Charities. It is my conviction now in the light of experience, effort and consultation that we can do best simply as a section in the National Conference itself. In this way we can have our own meetings in a way not

to conflict with any other sessions of the Conference. We will be enabled also to concentrate upon relief work in its broader aspects. Administration and problems will be greatly simplified. The unity of the Conference as a whole and the general outlook on the whole field of Catholic Charities will be made much more clear and therefore more helpful. I do not wish to anticipate your action during these days, but I feel it a duty as President to inform you of the conviction to which I have been led. I shall now ask Mrs. Meder to read her paper. That paper will be followed by one by Miss Reynolds.

CARE OF YOUNG GIRLS IN AMERICA.

MRS. LEONORA Z. MEDER.

The young girl in our country has asked for protection and has not received it. From the very sources where she has asked for help and care she has been seized as a victim and finally cast aside. In most instances, due to social, economic and moral evolution, she has been made helpless and dependent for her safety on the decency and sympathy of society. When we reflect for a moment on the eternal vigilance that is necessary to safeguard our young women, we see that their protection is not only a personal duty, but one that belongs to society and to the nation as well. Let the young girl of today be guarded wisely, and the country will find that the ounce of prevention is more economic than the pound of reformation.

There are innumerable causes that unite in making this age one of protection for everyone and for young women especially. The remedy of one cause alone is insufficient—they must all be cured or we shall have the disease still there. And in no way can these be remedied unless there is a coöperation in the factors that have kept them as they are. Foremost among the numberless evils that have augmented the need of vigilance for the growing girl are: (1) lack of proper parental guidance, (2) economic and social phenomena, (3) commercialized recreation, (4) the peculiarities of adolescence.

The lack of home training, due to ignorance on the one

hand and to false prudery on the other, is essentially a prime fault. Very often the working girls' home is so inadequate that it produces ill-health, nervous tension, and a desire to escape, all of which are predisposing causes of moral laxity. Often the father and mother fail to realize their responsibilities in regard to their daughter—they forget that she is no longer a child but a young woman, full of all the hopes and desires that are alive within her. They are usually blind to the constant dangers of her work in life. The girl has constantly to face situations unfamiliar to her, and even to her mother, at a time when judgment is unformed and emotions least controlled. The home of the working girl is rarely organized to protect her, to minister wisely to her needs, physical and recreative, and to sustain her in those vague reachings out after a larger and fuller life which are characteristic of adolescence.

Social economic changes have altered the status and protection of women. They have united in augmenting the urgent need of a perpetual vigilance over the future mothers of America. These modern industrial and social phenomena have brought forth problems which are intricate and complex in every detail. In the early days woman was not permitted to go in public except in extreme cases, and then she was closely veiled and carefully guarded. She had none of the great work-a-day problems to confront and no fear for her safety—her father's house was her world. Coming down later into the Middle Ages we find every knight of the country sworn to protect the women of his land. He considered it his highest duty and glory to protect and even risk death itself for the woman he loved. Has the day of chivalry passed away entirely? We are not anxious nor willing to believe that it has, regardless of the fact that statistics, data, facts and experience tend to make us think differently.

Industry itself is greatly responsible for certain prevalent conditions. The entrance of girls in their early teens into labor environments, dangerous and demoralizing, should awaken a great sense of responsibility in the interested public. Young girls are headed into overcrowded, inadequately lighted and badly ventilated workrooms and stores, forced to overtax their strength,

without any regard to the trying period of adolescence or the needs associated with this period. Premature or ill-regulated work lowers vitality, and is a potent cause of moral evil to the ignorant and unsuspecting wage-earner.

The great facility in transportation has also led to greater vigilance. Whether it be the illiterate emigrant girl from the shores of Russia or Italy or the young girl from the small town—both alike are lured by the hope of what the great city holds out for them. The difficulty of obtaining work at anything like adequate compensation is, at present, universal. We can hardly blame the emigrant girl or the girl from the small town for seeking a betterment whether it be economic or social. If a girl is willing to make "a clean breast of everything," we shall find that the underlying cause for her venture is the quest for romance—and what is more natural. She begins to realize that the home town cannot bring about the true fulfillment of all the hopes and desires with which her young heart is filled, and consequently she seeks this fulfillment elsewhere. The young girl who comes to the city, presumably for a life-work, is not to be scolded or censured. She is not in need of these, but she is in need of sane sympathy, and genuine encouragement. Let her have them—they are her due.

Here is where preventive work is needed before reform is necessary. Let the young girl who has been thrown upon her own resources be given more than "a crust of bread and a place to lay her head," for these indeed are often symbolical of her meagre wages and dwelling. We do not contend that poor wages are conducive to wrong living, regardless of the sensational accounts compiled by the Illinois Vice Commission of some few years ago. The wage-earning girl that is good is good anywhere in spite of her temptations, and it is to aid her in withstanding them that protection is needed more today than ever before. No girl is innately bad but can readily become so if allowed to remain in an environment for which society is more or less responsible. It is society's duty to see that labor conditions are conducive to good and honorable living, and to discountenance any factor that is contrary to this idea.

The complexities of adolescence are in themselves questions which need solution here. The physical changes and mental excitation tend toward a moral confusion and leave their victim stranded. The young girl, at this period, craves for admiration, freedom and independence, and often in her zeal to accomplish these is easily misled. During this time of feverish mental, physical and emotional activity the more stable qualities are not distinguished and impulse over-influences reason, and hence the dangers referred to. Men versed in the history of the times past say that when we consider the great protection which has been withdrawn from young girls within the last century, the wonder is not over the confusion which exists, but that the young life of the nation has kept itself so true and clean.

Youth demands recreation and will have it in one way or another. When the young girl who has labored hard all day returns unwilling to her cheerless room, she is appalled at its loneliness and weighed down by its utter hopelessness. She does not want to rest there in the midst of uncheerfulness and depression, and she is bound to seek other quarters to throw off her pent-up energy. She seeks diversion and consolation, whether it be in the public dance-hall, the boat excursion, where liquor is sold, the low theatre and movie, or any other form of amusement that may cross her path. Here protection is needed. It is not advisable to forbid her to frequent these places, for they are the only means by which she can throw off the monotony of humdrum existence, but let these places of amusement be so conducted that they will not be detrimental but conducive to her moral good. It is easier to remove the poison from the child than the child from the poison. In such places, as those mentioned above, are found all classes of men and women who are eager to lead the unsuspecting pleasure seeker astray, and to convert her to their mode of living.

The protection of young girls in our country has manifested itself in various ways which, valuable as they are, are still quite inadequate. The Federal, the State and the local government have all sought to aid the home, which is held by many as the primal cause of all confusion. Added to these aids are those

found in societies established for protection of young girls, and in the churches which contribute greatly toward the uplifting of humanity.

The National Vigilance Movement started in 1906 throughout the different States has done a great deal in protecting needy girls. The plan was suggested by the National Vigilance Movement of Europe, where every nation takes special care that its young women are protected. Our own Federal Government has coöperated widely in this movement, and through the President and the Department of State several treaties with European powers have been made for the suppression of the white slave traffic. Through these relations useful information has been supplied for the protection of young girls coming into this country. A paper called *Vigilance* is published monthly.

During the year 1910 nine States and the District of Columbia passed laws to protect young girls, and before this seven States had passed similar laws. Since then almost every State in the Union has made some law to this effect, which will render the safeguarding of young girls a national as well as a personal matter.

Numerous incidents are evident of the part the Federal Government has taken in this question. It has succeeded in passing laws which have proved effective and timely, and has allowed the States rights to amend these laws according to the needs of the locality. The Federal Government, of itself alone, has accomplished a great deal in breaking up notorious gangs of white slave traders who were operating between Chicago and St. Louis and other cities in the Middle West. Investigation showed that Chicago was made the profitable rendezvous for young girls coming all the way from Canada, Maine and California, and from almost every State in the Union.

The separate States began an active movement for the protection of women a few years ago. The Federal Government sent out to the different States stringent instructions to be used by the Commissioners of Immigration at every post or place where such measures were necessary. The main point was the suppression of the white slave traffic, whether on the coast

line or between the States. Each State was given the right to try its own case, and consequently a greater amount of activity, vigilance and responsibility was stimulated throughout the country. The lack of uniformity in these State laws and of the proper court procedure have, however, furnished protection under which a system of interstate traffic, carried on by individuals, has become established in the United States. The White Slave Act, both in regard to its operation in and between the States, has been very effective in accomplishing its end. By the passage of this law and the proper court procedure which follow its violation, a great amount of protection has been rendered to the young women who are well but not wisely instructed.

The local government has been active in the safeguarding of young girls here in Chicago. The annual reports issued by the Committee of Fifteen on Vice gives proof of the satisfactory manner in which the investigation was carried on. Several laws have been passed here within the past few years which have lessened commercialized vice greatly, and have aided in saving thousands of young girls who fall victims of prostitution annually. Great care has been taken in securing efficient officials who can protect the city and render it a safe place for the suspecting as well as the unsuspecting stranger.

The Government has aided the protection of young girls in innumerable other ways by means of its courts, such as the moral and the juvenile courts where grievances of women can be heard and adjusted. Privately also it has provided institutions and homes where the proper protection and care will be had, and where the environment is of a constructive and not a destructive nature.

Besides the interest the Government has taken in the protection of young girls, a great amount of the responsibility has been shared by separate societies originated and maintained for that purpose. In these organizations, by means of homes, investigators, public cards, literature, guides and so forth thousands of girls are saved annually from the dangers that usually confront every girl in a large city. During the visits that I made

to twenty central and far western cities not very long ago, I found everywhere actively conducted organizations of Catholic women aiming at the thorough protection of young girls.

Such an organization as the Protectorate of the Catholic Woman's League here in Chicago has accomplished an endless amount of good in safeguarding young girls regardless of race or creed. Its chief aim is preventive work, and deals especially in offsetting the designs of those agents who seek to lead young girls astray. A great amount of good is carried on in caring for needy girls who arrive in the city unprotected. Positions are secured for them, and they are aided not only financially but morally and spiritually as well.

The Protectorate works in coöperation with the Y. W. C. A. and the Jewish Societies in regard to the Travelers' Aid Work. The organization of these societies into one body for the purpose of aiding young women traveling alone shows another angle in the protection work—the Catholic, the Protestant and the Jew have all thrown aside racial and denominational prejudice in accomplishing so wonderful a task.

The Travelers' Aid is not only local but national, and through its endless chain of co-workers stationed all the way from New York to Chicago the greatest security for the lone traveler is assured. Guides are placed in all the great railway stations—a fertile field for nefarious traffic—and through them the unescorted woman is taken to a place of safety. For those coming late at night shelter is found in the Travelers' Aid home—a commodious and convenient building nearby. Statistics prove the great amount of work accomplished by this recent organization, the sole purpose of which is the betterment of humanity.

The work carried on by the Y. W. C. A. is well known throughout the country. This, like the Protectorate, aids the unprotected girl, and provides shelter for her until employment is secured. The Y. W. C. A. home is a needed building, and serves as a haven for the girl who is friendless in the city. Other organizations such as the Illinois Vigilance Association and others are all active in carrying out this noble work.

THE DELINQUENT GIRL.

MISS MARGARET H. REYNOLDS.

For the past sixteen years I have been dealing with our delinquent girls, and I find in many cases the real reason for their being brought into court is because their parents do not give them the watchful care that every child needs. The mothers of these girls do not seem to realize the care they need till it is too late, and they have drifted so far that they must of necessity be brought into court. In many cases we find that it is the first time the child has been thought of by persons who are willing to help, no matter how far the child has gone astray.

In Philadelphia we have a splendid system for handling all cases of delinquent girls. In May, 1915, His Honor Judge Brown appointed Mrs. Richardson and myself to hear all girls' cases. We go into the matter thoroughly, and find out how the child first drifted, and how best we can help her to a better life. Many of the children, although quite young, are very immoral.

In our Special Girls' Department we have three white and one colored probation officer who do nothing but girls' work. The duties of these probation officers are to investigate each case, getting complete family history and all information about child's home, companions, etc. After the hearing if the child be placed on probation, the probation officer helps by her kindly advice and good example to put the child on the right road. Since having this Special Department we have fewer cases returned to court.

In some of our girl cases it is necessary for the man probation officer to accompany the woman on her investigations, and when there is a man to be brought into court the man probation officer always investigates the man's side of the case, and is present at the man's trial. Many men are held and tried in connection with these children's cases, and in the past year quite a few have been convicted and given terms of imprisonment.

I will here recite the cases of two very young children who when brought into court seemed like hopeless cases.

I.

- I. 8-13-13. Larceny. She had stolen a baby's dress and arrested at one A. M. Investigation proved the child was neglected by her parents. At this time she was placed on probation.
- II. 11-10-14. Committed to S. P. C. C. because of neglect.
- III. 12-24-14. Discharged from S. P. C. C. on probation.
- VI. 1-29-15. Brought in on report of P. O. Sent to House of Good Shepherd.
- V. 3-17-15. Petition for discharge from House of Good Shepherd. Discharged.
- VI. 5-1-15. Larceny of milk. Discharged and probation continued.
- VII. 9-23-15. Larceny. Probation continued.
- VIII. 9-29-15. Runaway. Probation continued.
- IX. 10-14-15. Runaway and incorrigible. Continued, further notice.
- X. 10-28-15. Committed to Sleighton Farms.

When this child was brought into court the first time she was only eight years old and came in alone, but on her second arrest she was accompanied by another child. At this time she admitted serious wrongdoing. She was sent to the House of Good Shepherd. She remained three months, and because of her youth she was discharged. The girl that came in with her was also sent to the House of Good Shepherd, and her parents were obliged to file three petitions before she was discharged. The third time this girl came into court she was accompanied by her companion, who was with her before, and also had a third one. The judge seemed to think that this child was leading the other children on, and he committed all three to Sleighton Farms; there they will have to remain for at least two years. At the present time we have very good reports of the three girls.

II.

This is a case of a girl brought in the juvenile court seven times. Her home was a good one, but both parents very weak. The seventh time she was arrested the judge committed her to the House of Good Shepherd. She remained there six months. Her parents filed a petition for her discharge and it was granted, and she was home only two months when she married. She was only fifteen years old but looked eighteen.

In most of the cases the parents are so weak they hardly know how to guard their children from the temptations of life. When these children are brought into our court, no one is more surprised than their own parents when told what dreadful lives the children have been leading. In the cases of Catholic children neither the child nor its parents are living up to the teachings of the Church.

A sad case comes to my mind at this time of a colored child brought to the House of Detention by her mother. She complained that the child had thrown an iron at her and ran into the streets cursing. When examined, she was found to be feeble-minded. She was sent to the Philadelphia Hospital for treatment. As the child had only recently come from the West Indies and her father was still there, the authorities thought it best for the probation officer to have her deported. The probation officer accompanied her to New York, and gave her into the care of the matron of the ship, but before it sailed from New York harbor the child crept through the port hole and was drowned. About a month later when her body was found, she had a card of the probation officer pinned to her dress, and it was by this that she was identified.

When the girls are brought to the House of Detention in Philadelphia, each girl is taken by herself, and her case is gone into very thoroughly, either by the assistant superintendent, who is a woman, or by myself. We have five probation officers appointed especially for this work. They do nothing but the girls' work.

We have had some very good results in some almost hopeless cases. There was one girl brought to the House of Detention

two years ago, and it was thought impossible to help her. A petition was filed to have her declared a delinquent, but we found she was a dependent. The child was in a most deplorable condition. Her body was covered with vermin. She was found in need of all sorts of treatment. Her adenoids had to be removed. One eye was very defective. We thought at first we would have to have an operation. After being examined by our medical inspector, she was thought to be deficient. The judge of our court committed her to the House of Detention to live there for a time. She has in two years gone to school each day and has improved wonderfully. This year she passed fifteen. She has her working certificate, and is earning at the present time five dollars a week. That is not a great deal, but it is wonderful for a child like that. She has been tried among people who are fond of her, and the child knows it.

All these girls need help; they need a person to be interested in them; and even if they have drifted very much away, if they find you really want to help them, many of them, very many of them, readily respond. But even the social worker at times comes almost, we might say, to her wit's end to know what to do for some girl; yet there must be somebody in the world who loves that girl, there must be someone who can reach her.

After the child has been once, sometimes twice or three or four or five times, in the juvenile court, it is necessary for the child to be placed. If a Catholic child, she goes to the Nuns of the Good Shepherd. In Philadelphia we have a place under the care of the Good Shepherd Nuns for incorrigible girls; and then for the older girls who drift further away, we have a place to care for them; so the two classes of girls are kept separate, and in that way we can do a great deal of good for them all.

If the child goes to Good Shepherd Nuns and becomes so improved that she can leave, then is the time for some kindly disposed woman to come forward and take hold of her. She need not take her into her own home, but she can find a home for her, and go for her and go to her, and teach her the pleasures she can take without any harm to herself. She need not be de-

prived of the company of other young women and the pleasure of their association, but she must be restricted, and when she knows how to go alone, then probably it will be safe to leave her to her own resources.

DISCUSSION.

MRS. G. C. BARRY: Our protection work in Minneapolis centers in our Neighborhood House, and our preventive work is carried on largely in the "Big Sister" movement. We aim to reach and save girls who may be in some danger, although they live at home and attend school. To a great extent the girls we have in mind are the children of foreign-born parents. The Big Sister aims to become a real friend and companion. She takes her protégé to the theatre occasionally, visits are exchanged in their own homes, and everything is done to create normal friendship which, without a doubt, becomes a powerful factor for good in the life of the girl. All of these girls live in the vicinity of Neighborhood House, which is situated in the section of the city where this service is most called for, and can be rendered with the greatest efficiency. I would say that what we are doing is one aspect of the work of supplementing the larger and more complex activities of the Travelers' Aid. This work is also done by our Society with splendid results.

MRS. EDWARD A. MANDEL: I wish to mention one incident taken from my own observation which may help us to keep a right Christian attitude in the face of precautions which we are compelled to adopt in cases of this kind. Last spring two Catholic women in New York, returning home after a meeting of their organization, met a young woman who asked them how to reach a certain part of the city where conditions are as bad as they can be. In reply to a question the young woman answered that she had no money. Her pocket had been picked, and she was compelled on that account to spend the night in the district in question. We are always on our guard when we hear stories of this kind. My two friends gave the required directions and watched the woman. She started in the direction indicated, in evident distress. My friends followed her and called. They resumed conversation with her, and advised her to go to the Travelers' Aid Home. The woman said that she was a Jewess, and that she might lose caste if she did so. A mistaken impression, of course. My friends gave her the money of which she had need to take her to her home in another city. A week later the stranger sent double the amount she had received, and with it a letter expressing profound gratitude. A Jewish society which was informed of the story took occasion to express its high appreciation of this genuine

Christian charity. It is very difficult for us in New York to convince the orthodox Jewish traveling women that the Travelers' Aid is strictly non-sectarian. I am delighted to have his opportunity to show the breadth of spirit and readiness of sympathy that marks its work.

MRS. LEONORA Z. MEDER: Travelers' Aid work is most efficient when it is non-sectarian. Furthermore it invites the confidence of the public much more effectively. The work in Minneapolis as already described is admirable. Preventive work of that kind, taken in conjunction with effective Travelers' Aid work, would furnish a sufficient ideal for us.

MRS. S. E. ADAMS: We have tried in Oil City, Pa., to begin work as early as possible with girls whose surroundings may not give them sufficient protection. We have sought out the girls who roam aimlessly about the streets, because they have nothing else to do and nowhere else to go. We have found that their religious instruction had been neglected. By organizing religious instruction for them; by teaching them sewing and establishing cordial personal relations with them, we have accomplished much. I believe that we are losing many of our children, and that many of these losses have been through our own fault. I have observed zeal and organized effort in this field among Protestants which invite recognition and praise.

MRS. W. J. O'TOOLE: While I have fullest sympathy with our aims in the protection of young girls and with our methods on the whole, I find myself doubting sometimes whether or not we are altogether wise. The average young girl is discontented with her surroundings. She wishes for amusement, dress and other pleasures which are in the circumstances denied to her. Should we not be careful lest we enhance that dissatisfaction and aggravate the difficulty with which we are dealing.

The State of Minnesota has one of the most thoroughly equipped reformatories for girls in the United States. It is built on the cottage plan, and it is conducted in a way to satisfy the most exacting theoretical standards that modern thought and sympathy set up. Probation officers from St. Paul, Minneapolis and Duluth tell me that they have serious doubts as to the influence of this reformatory on the girls. When a girl is dismissed, and returns to her own home, she goes back to crude conditions, scanty household equipment and a meagrely furnished home. I am informed that many girls leave their homes on this account. Of course, it is difficult to place the blame on the reformatory. I, at any rate, have my doubts as to the wisdom of stirring this kind of dissatisfaction. In a similar way, I have some doubt as to what we can accomplish by introducing these girls into our own homes. My reasons

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are largely the same. The Guild of Catholic Women in St. Paul is doing magnificent work for the children. But we aim to deal with them largely in their own environment. We endeavor to improve that environment to the utmost. We supply all material relief needed. Our aim is to lift the home with the child, not lift the child out of the home or give it standards which alienate it.

MRS. LEONORA Z. MEDER: I have no reason to share the fears that have just been expressed. I have brought into my home girls that we are helping. I speak of dependent, not of delinquent girls. They have sat at my own table, and no one knew anything about the girls except myself. I have frequently gone to places of amusement with our protégés when they have wished for an evening's recreation, and I felt that they had earned it. Of course, we avoid a patronizing air, and aim to make this friendly service as natural as Christian charity can make it. We believe that we touch springs of refinement and feelings of gratitude in the girls, and that this gives them an inner power which will do wonders in character building.

The National Travelers' Aid organization is non-sectarian, although practically conducted by the Y. W. C. A. In Chicago the Board is one-third Catholic; one-third Protestant; one-third Jewish. The Catholic Women's League contributes \$1,000.00 a year to its expenses. We have one-third of the workers at each station. All Catholic girls are turned over to us. We have never had any reason to complain of the good faith of this coöperation. Of course, no Catholic or Jew may be a member of the Board of Directors of the Y. W. C. A. This is an inconvenience of which we are quite conscious.

A DELEGATE: I am much impressed by the point that Mrs. O'Toole made a moment ago. It is advisable for Catholic women to go among the poor and communicate our ideals to them. But the process has its difficulties. Up to a certain extent discontent is wholesome. It develops easily into extremes, which become a source of unhappiness and even moral danger. Perhaps the problem is primarily one of practical sense and experience. Stated in theoretical terms, it takes on a gravity that we may not overlook. I wish to say one word also in favor of coöperation with other agencies in this work. These have set us an example which we ought to imitate. Criticism accomplishes but little until we can show an unsurpassed degree of zeal and efficiency of service. I doubt if any of us would claim that we have already reached that point.

MRS. DANIEL COONAN: While we are coöperating actively with general Travelers' Aid work in Minneapolis, we have no building of our own which can be used for this purpose. We are, however, in touch

with the agents of other organizations. Our committee looks after all cases which apply to us or are referred to us. We either take the girls into our own homes transiently, or send them to St. Mary's Home or direct them to the Y. W. C. A. This last-named organization is a splendid transient home.

MISS MARGUERITE BOYLAN: Travelers' Aid work is not organized in Bridgeport. However, last January Bishop Nilan of Hartford authorized the creation of a Catholic Charitable Bureau, of which I am secretary. The Bureau works in direct relation with all of the Catholic charities of the city. This, of course, brings us in contact with all typical phases of the work of relief and prevention. We have given much care to the formation of girls' clubs as an aspect of preventive work among girls. A parish building in Bridgeport has been placed at our disposal. Our Bureau and a number of girls' clubs use it. Bridgeport has a very large foreign population. The children start to work as soon as the law will permit it. Many of them do not go beyond the fifth grade in school. This has led us to establish evening classes in dressmaking, plain sewing, shorthand, literature, all conducted by volunteer teachers. The clubhouse has become an active social center. There is a membership of about three hundred. The clubs have become a highly prized factor in the lives of the girls. We have every reason to be hopeful of splendid results.

THE CHAIRMAN: We are compelled to face the problem of losses to the Catholic faith, particularly among the young. Of course, to a great extent these losses occur among children of foreign parentage. We have no particular difficulty in securing money to do our work, although this is not without its difficulties. We need, above all, larger numbers of women who have sympathy and imagination, and can give personal service. The trained social worker in the city parish has become a necessity. Surely a high degree of coöperation among city pastors, volunteer women and the trained social worker on salary would accomplish wonders. And there is need of wonders in our work if we are to hinder losses in our large cities. I believe that we ought to take away from this Conference the settled conviction that we must do everything in our power to set forth the imperative need of a trained social worker on salary in our city parishes. I see no limit to what we can accomplish, once this is done.

MISS SALLIE GRIEVES GAYNOR: I cordially endorse the views of the Chairman. A trained parish visitor, giving all of her time and energy to parish problems in relief work, would be a factor in our education and organization, whose service it would be difficult to overestimate. I

believe that Chicago may be proud of the number of her volunteer social workers, of the efficiency of organizations of volunteer workers and of the results that can be measured and stated in precise terms. And yet I think that all of us know very clearly just where the parish worker would strengthen us, acquaint us more thoroughly with our problems, and coördinate our activities in every way. I do not know just how to bring about this result. I do feel that we should bring it about, and I am hopeful that these meetings which assemble so many experienced workers and call forth so much zeal and devotion may yet point the way.

THE CHAIRMAN: A start may be made in parish organizations such as the Ladies' Auxiliary of the St. Vincent de Paul Society. If the question is brought out and discussed at its meetings; if the problems in the parish are carefully surveyed and exact statements as to the extent of them are prepared, I believe that success could not be long delayed. If a parish organization will undertake to raise the amount needed to pay a trained worker, I feel certain that pastors would see the way clear to take the step. It is not fair to burden pastors with these financial problems in addition to others over which they are compelled to worry much more than we imagine. Schools of instruction in social work have been so multiplied that training can now be obtained with comparative ease, once the financial problem is solved.

MRS. CHARLOTTE QUINLAN: Undoubtedly a distinction must be made between smaller and larger cities. Our problems in Dubuque are naturally unlike those of Pittsburgh. With us they are relatively simple. Parish organizations can accomplish much. Friendly visiting is simplified. Preventive and constructive work is our aim. Thus it is that Neighborhood House, of which I am superintendent, is able to accomplish splendid results. We work in close coöperation with the police matrons. In this way we are able to render quick service in finding employment for girls, in caring for them over night, and in enabling us to find trustworthy boarding-houses. Our matrons do service at the stations, and in this way do many of the noble things aimed at by the Travelers' Aid. Our work is supported by the Catholic Women's League. As this is a thoroughly representative organization in the city, and it coöperates actively with the St. Vincent de Paul Society, we feel that we are in a fair way to meet our problems in Dubuque satisfactorily. The League is now planning to develop instruction work in personal hygiene and personal purity; to develop vocational training, awaken a taste for good reading and proper amusements, and to furnish supervision for dances and similar social gatherings. Where home environment is not as it should be, someone is placed in charge of the family; she is made responsible for the direction of its entire care.

MRS. MARGARET TALTY: I believe that our Catholic probation officers could help greatly in bringing our Catholics, as a body, to the realization of the pressing need of trained parish workers. If the probation officer will take the trouble to write a note to the pastor every time a Catholic child is brought to the juvenile court, she can give a succinct history of each case. A sufficient number of letters of this kind would quickly reveal the general causes of the delinquency of children. A pastor, who might have correspondence of this kind on which to base appeals to his congregation, would, I think, be greatly strengthened in making his appeal. This would hasten the coming of the trained visitor as the representative of the parish in these works.

MRS. M. J. MCFADDEN: I believe heartily in the paid worker who is trained well. I believe that that training should be provided by our own schools of instruction. There is much taught in the American schools of philanthropy that is not satisfactory from the Catholic standpoint. Since the organization of a course of instruction in relief work is to be taken up at one of the section meetings of the Conference nothing further need be said now. I wish, however, to take occasion to say that in St. Paul our Guild of Catholic women is thoroughly organized along parish lines, and that we get excellent results from our volunteers. Our juvenile court department has a representative at all sessions of the court. This representative is in touch with our parish chairman. Sometimes our representatives are made deputy probation officers.

REV. FREDERIC SIEDENBURG, S.J.: I gladly accept the Chairman's invitation to enter this discussion in order to endorse most heartily what has been said, and repeated as to the need of a trained worker in the average city parish. I have spoken to pastors frequently about the matter, and have found that their lack of enthusiasm, as it sometimes appears, is due to a natural failure to see just the rôle that the worker would fill. To some extent the paid worker is taken as a symbol of non-religious, unspiritual relief work. Of course, none of us have any sympathy with that kind of relief work. But when our pastors realize that the trained worker adds to the efficiency of our parish organizations and that she prepares the way for effective relief done in a spirit of full Christian charity, the proposal takes on an appeal to which he is by no means indifferent. A trained worker that knows every Catholic relief agency that may be concerned in a case; who knows every municipal resource and legal activity that may be called upon; whose business it is to be at the service of the poor and of our relief organizations all of the time, gives the finishing touch to our equipment. Who can question the wisdom once our resources make it possible?

MISS R. ACOSTA: I am grateful for an opportunity to call the attention of the Women's Section of the Conference to the Martha Home which we started in Washington eighteen months ago. We aim to befriend any woman who is in need. We find employment for those who are out of work. We receive those who are dismissed from jail and women who are victims of intemperance. In fact any type of friendless woman or girl will be received and befriended. Our work is non-sectarian. We have Catholics and non-Catholics on the Board. Providence Hospital coöperates with us by receiving all cases that need medical treatment. During eighteen months we have befriended ninety-six women.

Adjourned.

WOMEN'S SECTION.

Second Meeting.

Sunday, September 17, 1916, 2:30 P. M.

The meeting was called to order by Mrs. J. M. Molamphy, Chairman, President of the Woman's Section, who announced the following appointments to the committee on nominations and resolutions: Mrs. Leonora Z. Meder, Chicago; Mrs. Charles P. Mullins, Darby, Pa.; Mrs. Charlotte M. Quinlan, Dubuque; Miss Jane C. Mattingly, Cumberland; Mrs. Thomas L. Quigley, Buffalo. The following paper was read.

THE CATHOLIC YOUNG WOMAN; HER NEEDS AND SOME REMEDIES.

REV. EDWARD GARESCHÉ, S.J., *Editor of "The Queen's Work,"*
St. Louis.

I have for some years given much serious attention to the two non-Catholic organizations which are foremost in the field of work for young people, the Y. M. C. A. and the Y. W. C. A. I studied their methods from every angle and at every opportunity. I spoke to their secretaries. I gathered, so far as I could, that great fund of information which those men and women have acquired in their professional and paid work among the young people of the country, and I found everywhere a sur-

prising readiness to give me access to the means of information which the Y. M. C. A. and the Y. W. C. A. possessed. The men and women who are the paid employees of these associations profess a remarkable interest in Catholic young people; and I believe really, from my investigation, that in the case of quite a few of them it is a sincere interest, and that they are anxious to see us take up the work of paralleling and offsetting the activities of their organizations for our Catholic young people.

We Catholics have a most splendid record of charitable work, which begins with the time of the Apostles, and will not end until the end of time; but the great danger in all Catholic activities for charitable work is that we should adhere to certain forms of activity and should neglect to note the change of the times. It will be a calamity if we are content to try to meet the needs of the early twentieth century with the methods of the early eighteenth century. We must modify our methods to suit the needs of the times. And what are the needs of the times and what are the conditions of our Catholic young people?

To begin with, the industrial situation in this country has produced profound changes in the Catholic home. Years ago, the young people grew up in their own family, and could be accounted for, when they were not at the school, by saying that they were probably safe at home. Those old days have passed, and nowadays it is almost the exception to find even a Catholic home which truly keeps its children around the hearth. Go into any large city, and even into the small town, and study the situation of the Catholic home and you will find that the commercial employments of the young people, the commercialized amusements, the non-Catholic associations, clubs and organizations draw them out of the home with a sort of moral suction which is almost irresistible.

Our young people are bent on being amused. Unless we devise some means of providing safe and secure entertainment for them, they are sure to become more and more the prey of these commercialized amusements.

This is the first significant point that often escapes our Catholic workers. They still go on the principle that our Catholic young people will be taken care of at home, and so they use eighteenth century methods to take care of the Catholic young people in small, uninteresting associations, while the Catholic young people themselves, like all other young people, are thinking of having a good time after the manner of the twentieth century, and of having it wherever they see a sign out that a good time is for sale there at a price they can pay. And as we know, such signs are plentiful and alluring.

A second tremendously significant sign of the times, is the prevalence of these great organized non-Catholic associations which are trying to meet the needs of the young people, notably the Y. M. C. A. and the Y. W. C. A. The Y. M. C. A. is a powerful organization of over sixty years standing. The Y. W. C. A. has been built up by a careful imitation of the methods of the Y. M. C. A. It is now nearly seventy years since a young Protestant clerk in England conceived the idea of associating his co-employees in the store for prayer. He called the association "The Young Men's Christian Association." It was intended entirely as a religious organization. Then some shrewd pioneers got hold of it, and at the same time they discovered that the great and growing need of young men was exercise. They found that in the back rooms of saloons there were growing up gymnasia. The Y. M. C. A. then undertook to transplant the gymnasium from the back parlor of the saloon, and to make it a place of respectable resort for young men.

This principle marked a radical departure, but by following that line of departure and organizing its athletic facilities, the Y. M. C. A. has made its success. We do not realize the power of this association nor of its sister association. During the last ten years, in this country alone, there is one official of the Y. M. C. A. who has collected twenty million dollars, merely for equipment and for quarters. In the last twenty-years the total collections of that association ran up to one hundred million dollars.

They have five thousand paid secretaries, men who are

trained to do their work, their particular kind of work, and they are continually busy improving their methods, branching out into new forms of work. The total annual salaries of the Y. M. C. A. must be nearly six million dollars. They have two large colleges in which they train these secretaries, and again and again their men have remarked to me that they cannot qualify enough trained employees to take the salaried positions they have open for them. Their membership is nearly seven hundred thousand, and of that number, as you have noted in the Catholic papers, I have discovered by correspondence with the secretaries and careful analysis of their reports that at least one hundred and fifty thousand are Catholic young men. Over twenty per cent of the Y. M. C. A. is Catholic, and the secretaries all assure me this is a moderate estimate, that in some branches of it one-fourth are Catholic.

As compared with the seven hundred thousand members of the Y. M. C. A. there are three hundred and fifty thousand in the Y. W. C. A., and to the credit of our Catholic girls be it said that the proportion of Catholics in the Y. W. C. A. is not so great as in the Y. M. C. A. There are, so far as I can estimate, at least forty thousand Catholic young women in the Young Women's Christian Association. Here and there one gains an insight into the danger of their influence over Catholic young people.

I have come personally on very few cases of active proselytizing among secretaries of the Y. M. C. A. Most of them prize themselves on their liberality and broadmindedness, and it is actually true that in some cases they have taken trouble to bring Catholic young men to the attention of the priest. Priests and bishops have told me that they have had cases referred to them by the Y. M. C. A. The secretary in one place told me of this plan.

The problem of "drifters" forces itself more and more on our attention. At the present time in our country, because of commercial conditions, there is a great moving and drifting of young people from the small town into the big cities. In some of our larger places ten or fifteen or twenty or one hundred

young people will arrive in one day. They come from little country towns, where they were taken care of and their faith was secure; but they arrive in the big city with only two ideas—to get a job and to get a place to sleep. They go and find a position, a much poorer position than they had anticipated, with a salary of perhaps five or six dollars a week. Then they find some cheap boarding-house, and there their danger and trouble begin. These cheap boarding-houses are sometimes hotbeds of evil. The most melancholy catastrophes occur there. When after a hard day's work they come out of the office or factory, they find themselves surrounded with a miscellaneous crowd, and they do not know who are Catholics and who are not. They mix with the nearest group and form acquaintance at haphazard, and it will be weeks and months before they know where there is a Catholic Church and before they have gone to Mass. At home their mother wakened them on Sunday and sent them to Mass; but now they wake up in a strange city, tired and sleepy, and they think how pleasant it would be to take another "wink." When they wake up again it is too late for Mass. At home to miss Mass on Sunday would have caused the whole neighborhood to look at them in horror. Everyone would have known. But here in the city who knows whether or not they went to Mass. Indifference follows; perhaps, too, a mixed marriage and loss of Faith. Some will be recovered at a mission or at the approach of death. Some will be lost to us for all time.

The question of Catholic sociability rests largely in the hands of the Catholic women, and they have the natural genius for solving such questions. Can anyone deny that there is a real and crying need for Catholic sociability, from the mere standpoint of the encouragement of holy and Catholic marriages, the formation of Catholic homes? The saving of drifters coming constantly to our big cities is another element in our problem. They are the future material of the Church. They are splendid young people, sometimes country boys and girls, full of health and vigor and energy and initiative. They get into all sorts of non-Catholic associations and activities, and one

sees from time to time that the leading spirit in some non-Catholic organization is a Catholic or someone who should be a Catholic. Very often a fervent Catholic will be found to be the secretary and principal mainstay of some non-Catholic association, giving time and brains and effort, with great earnestness, to promote some entirely secular organization, when he ought to be employed in promoting Catholic organizations, and using his brains and health and energy and vigor in the service of the Church.

Again the needs of our Catholic immigrants make constant appeal to the charity of our native-born Catholics. Over one-half of the entire immigrant population of the United States belong to our Faith. There are in this country now, I believe, about fifteen million immigrants, and about one million of them are Catholics. These people, you know, always impose on the old dwellers of the land certain difficulties and obligations. They have splendid possibilities. I have seen priests kindled with enthusiasm when they spoke of the splendid material they found among the Italians, Poles and Slavs in their poor parishes.

What shall we do for the Catholic child in the public school? There are in the whole United States over three million Catholic children. Only one million five hundred thousand of them are in our parish schools. Hence, more than one-half of our children are in the public schools. Every year about one hundred thousand children come from the public schools who should be Catholics, but who have received only a public school education, and many of them, very little home training. These hundred thousand young people are going—where? Where we shall lead them—or where the Y. M. C. A. or the Y. W. C. A., or the Campfire Girls or the Boy Scouts, or the hundred and one other non-Catholic organizations are going to take them. Again the children that graduate from the eighth grade of our parish school present us with a continual array of problems and difficulties. We make great sacrifices to take care of our Catholic children in the parish schools. We lead them to the end of the eighth grade. We take excellent care of them dur-

ing the time they are at school—but what happens to them after they leave the eighth grade?

The very existence of these Boy Scouts and Campfire Girls and the work they are doing among our children impose upon us some equal effort. It is not as though we could leave our children as they are, and expect that no outside influence would seek them. These organizations are actively engaged in attracting and enrolling Catholics, and if we do not do the work for them ourselves, the Boy Scouts and Campfire Girls will, and we shall have no fair answer to give them when they ask, "Why should we not take care of the Catholic children, if you are not taking care of them?"

Not long ago a man came down from Brooklyn to St. Louis, introduced himself and asked for an interview. "Father," he said, "I am a Baptist clergyman of Brooklyn, New York, and I am exceedingly anxious to talk to you about a very important subject. Please make an appointment." When we met he had this to say: "I am head of the National Vacation Bible School Association. We have three hundred and twenty centers in seventy cities in this country, and nearly two thousand Protestant young people who give up their vacations to take care of these children in their schools. Now I know from the papers," he continued, "that you have urged the formation of vacation schools for Catholic children. Could you please give me the address of your Catholic vacation schools?" "Why do you want to know where the Catholic vacation schools are?" said I. "Because," he answered, "if we had their address, I would like to send our Catholic children where they belong, to your schools." "How many Catholic children have you in your Vacation Bible schools?" said I. He had nearly twenty thousand. "We know very well," he went on, "these children do not want to come to Bible school. What they want is to get out of the heat and danger and dust of the streets. When we opened our schools in New York, we found Catholic children would gather three or four deep on the steps. We always put up a sign 'Bible School,' and we told them not to come in unless they were willing to take the Bible courses. But they came

in large numbers, and how could we keep them out. Was it not less dangerous for those children in the school than out in the street? ”

This plan of vacation schools is a very simple one. We have begun them in various cities, and I shall just make a digression here to explain to you briefly what he was aiming at and what we are aiming at in the Catholic vacation school.

You will notice in the slums that after a while the children get a bit tired of vacation. If at that time someone invites them to come to the parish school for games and light studies and work for three or four weeks during the summer season, the children will come in surprising numbers. The plan is to utilize the parish school with its equipment, and get volunteer teachers or some of the school teachers of the city at a small salary, to take charge of the vacation classes. In the morning there are classes in Catechism, Bible stories, reading, calisthenics, basket work; the boys learn carpentry, the girls sewing. Give them a pleasant variety so that they play and work by turns, and they really enjoy it. The afternoon is given over to games. In this way you get the children off the streets, and keep them safe for about four weeks, and then there is a week or two left of vacation at the end of the school, when they are quite free again. It is really remarkable how well this plan works. In the schools we have established, and which I have had the pleasure of seeing in operation, the young people who are teaching the children are immensely pleased and gratified and the children delighted.

One of the greatest needs of Catholic children in the big cities is very often a Catholic Big Sister and Brother to take care of them. I almost hesitate to tell you some of the details we have unearthed concerning the condition of our Catholic children in the big cities as shown in the records of the juvenile court. In one of the largest cities of the country, two men who had been judges of the boys' court, and who had therefore had access to the official records, came to tell me of the needs of the Catholic boys.

In the slums and the alleys of our big cities there are thou-

sands and tens of thousands of Catholic boys, and Catholic girls, too, who are being ground to pieces, morally speaking, in the horrid grind of the city streets. They are exposed to every sort of physical and moral contamination and ruin. On the other hand, in these same big cities there are hundreds and thousands of Catholic young men and young women who would be a great deal better off if they had someone else to think of besides themselves. Sometimes they are really wasting away from overmuch thought of themselves. If we can induce these Catholic young men and women to become interested in some Catholic child, we shall benefit both classes. The rich have need of the poor just as much as the poor have need of the rich, sometimes more. Here is an opportunity for many and many a Catholic who has great need of just some such distraction from imaginary troubles or from selfish sorrow.

Professional social workers outside the Church, giving as they do so much thought and effort to the problems of relief and of preventive charity, should make discoveries in method and management that are very precious additions to the age-long efficiency of Catholic charitable methods. We need not fear to recognize the value to ourselves of whatever their investigations have found out of sound principle or helpful practice.

Our Holy Father Pius X. once said, "Do not be afraid to study and to take whatever is best in modern discovery in social work."

Having brought up so many difficult questions, it is only fair that one should attempt to suggest a solution, and I am going to tell you of the work that is being planned to meet some of these problems.

For this work of taking care of our Catholic young men and women we should parallel and offset the activities of the Y. M. C. A. and the Y. W. C. A. with a new organization. The idea I have is that in all our large cities all the associations of Catholic effort and Catholic charity should coöperate and build a Catholic center, a place of recreation, of instruction for our Catholic people on the lines of the Y. M. C. A. and the Y. W. C. A.

We have gone to great trouble to get a set of plans for a Catholic Civic Center. The building, as we designed it, was to cost a million dollars, but I told the architect to put everything in that could be imagined, so that anyone who wanted to build a smaller building need only cut out what he could not afford. The Catholic Civic Center is to stand in the business section of the city, where everyone would have free access to it.

In this Civic Center we have assembled activities which are central and extra-parochial. There would be located the offices of the National Catholic societies. There too might be put the offices of the Catholic papers and magazines, and all the Catholic activities which are not concerned with parish limits. Where such a feature is likely to be profitable, there might be offices to be rented to Catholic professional men. Then some floors are given over to plunges and shower baths, other floors to the gymnasiums and others for night school. There is an increasing need among Catholic young people for night schools. They realize more and more that study leads to a better job, and so they would throng to our high schools if we could supply them.

Still another floor might be devoted to lodge rooms for the different associations. I conceive it to be a great disadvantage that the headquarters of Catholic organizations are scattered in so many different buildings. It is often a mistaken policy, too, for separate societies to erect their own headquarters.

Of course, the existence of this Center would not in any way interfere with the activities of the parish halls. These halls have something of the characteristics of Neighborhood Centers. In fact, the Y. M. C. A. and the Y. W. C. A. have gone into the business of putting up neighborhood dormitories. They have one central building, and then here and there throughout the city they build dormitories, so that the young people may live anywhere they like and go to the central building for study and recreation.

I shall have to take for granted that you are all familiar with the very extensive and detailed accounts of my investiga-

tions into the Catholic membership of the Y. M. C. A. and the Y. W. C. A. which we have been printing in *The Queen's Work* for the last two years. I found after much inquiry and calculation that the Catholic membership of the Young Men's Association is 150,000 out of a total of 625,000. Catholics are not admitted among the voting and active members of the branches, because they are not classed technically among the Christian denominations for Y. M. C. A. purposes. I had an interview with Mr. Messer of Chicago, one of the most influential of the Secretaries, in which he declared that my conclusions were very just, that Catholics had no right to voting membership in the Y. M. C. A. He thought too that we should have an association for our own young people, since the Y. is exclusively a Protestant body; and that the Secretaries of the Y. M. C. A. would help with the results of their own knowledge and experience to the formation of a Catholic association. He further said that in his opinion the majority of the young Catholics who do join the Y. have permanently left the Church; he does not think that they will ever be good Catholics again. At a subsequent interview he assured me that since our first talk together he had gone over the same ground with the leaders of the Association in the East, and they are in substantial agreement with what he had said to me.

My idea is to build our organization on the general lines of the Y. M. C. A. We have already begun work in four or five places.

The general plan is this. First of all there must be a publicity campaign. Everybody in the city, all the Catholics and non-Catholics who may be expected to help, must get the idea. This requires considerable use of literature and the giving of talks to Catholic organizations. It requires articles in the papers. It means securing plenty of publicity by a most generous use of printer's ink. Just here is where we fail sometimes. We get an excellent idea, and immediately think that everyone else has it too. We go to work and then find nobody with us.

Second, during this campaign get the most representative

Catholic men in the case of the Y. M. C. A., and the most representative women in the case of the Y. W. C. A., to serve on the board of directors. These people are to guide the association, and they ought to be the most representative and most substantial people who can contribute themselves and who carry weight in the community.

The next step is a membership campaign. In one city the young men got out, and in a week they secured three thousand members.

The next step is the formation of a committee and the starting of the campaign for funds, and this should be on the lines of the Y. M. C. A. campaigns. We would be successful if we used their methods in getting funds, and I am sure that some well-disposed non-Catholics would subscribe to a work of this kind.

Finally after this fund is launched a paid secretary with a staff of paid officers must be found to manage the work. I am looking out wherever I go for Catholics who are trained in this work. One must have a training or exceptional gifts to do the work well.

The plan of a Catholic Center, which shall be headquarters for a Catholic Young Men's and Catholic Young Women's Association, will go far towards meeting the needs of the general and extra-parochial activities of the city. But there is still a pressing need for the closer coöperation of the parishes, and the organization of the Catholic laity to act as helpers to their pastors in the works of the parish.

Again the work for children in the parish requires the coöperation of very many individuals, and the pastor has often to rely, for want of any organized aid, on the good offices of the few who are always at hand as volunteers. But these faithful few are altogether unable to carry on, all by themselves, the work that is needed to look after the handicapped children and act as Big Brothers or Big Sisters to them.

The proper carrying on of the work of the parish requires, therefore, some plan of organization that will be adequate to enlist a number of zealous workers, and systematize their efforts

so that each one need only do a little part of the work and the apportioned efforts of all will meet the need. While one must not overlook the excellent work of the existing parish societies, still there seems to be required some further development of parish organization which will coördinate the activities of all, and supply whatever is needed in the way of further activities.

To meet this situation, we have developed a system of organization for the sodalities which has already given very remarkable results in the way of efficient, parish organization, and promises still better things for the future.¹

The following took part in the discussion which followed the address and brought out many of its points in full detail: Mrs. Leonora Z. Meder, Miss Frances Leitch, Mrs. W. J. O'Toole, Mrs. E. A. Mandel, Miss Teresa R. O'Donohue.

Before adjournment Right Rev. Bishop Shahan, President of the Conference, was asked by the Chairman to address the meeting.

RT. REV. BISHOP SHAHAN: I was astonished to learn last night that your preliminary meeting of yesterday, called before the Conference was formally opened, was marked by large attendance, great enthusiasm, and helpful discussion. I am equally surprised this afternoon to find numbers and enthusiasm increased.

It is a pleasant duty for me as President of the Conference to extend a cordial welcome to you. I do not wish to anticipate any action which you may take as to the definite form that this section will adopt. I believe, however, that the arrangements which you have established as to the meetings and relation to the program as a whole promise the very best results. Catholic

¹The reader is referred to *The Queen's Work*, a monthly publication issued in St. Louis for detail concerning the history, aims and organization of Sodalities and a Sodality Union. Copies of a reprint containing this information may be had by applying to Queen's Work, 3200 Russell Avenue, St. Louis, Mo. Sodality Unions have been established in Los Angeles, Ft. Wayne, New Orleans, St. Louis, Baltimore, Pittsburgh and Rochester. They will be established soon in Boston and other cities.

women have distinct problems in the field of relief. It is surely worth your while to discuss them at your leisure, to place views and the results of your experience on record, and to begin the development of distinctive literature.

From the earliest beginnings of Catholic history in the United States, women have been active, unreservedly and self-sacrificingly in Catholic charity. Our Sisterhoods have never absorbed into themselves the whole spirit of Catholic charity. It has remained in your hearts, in the hearts of those who went before, and it will reappear in the hearts of those who are to follow. You are working now to express a vision of the work of Catholic women in charity. I ask the blessing of God on your endeavors, and I give my own cordial approval, whatever that may be worth.

I must repeat again what I have said frequently and what I hope to say often in the future. The informal features of the National Conference are the most important and helpful. I am certain that everyone of you is reënforced in resolution and stirred in the spirit of sacrifice by your contact with one another during these days. Keep your spiritual insight clear. Endeavor to know by reading and inquiry as much as possible concerning the whole range of Catholic activities in their actual and historical aspects, and you will have the guidance of which there is need in the complexities of modern charity. Aim to find and to hold to the golden mean between an excessive idealism on the one hand and cold indifference on the other.

As we are about to adjourn in order to meet the Apostolic Delegate at Trinity College, I shall conclude with renewed assurance of my most cordial sympathy with your work, and my sustained interest in all the activities which you represent.

At the conclusion of Bishop Shahan's remarks the meeting adjourned, and all of the delegates to the Conference went to Trinity College where Most Rev. Archbishop Bonzano, Apostolic Delegate, held an informal reception. Refreshments were served through the courtesy of Mr. and Mrs. J. Leo Kolb of Washington.

WOMEN'S SECTION.

Third Meeting.

Tuesday, September 19, 1916, 3:30 P. M.

MRS. J. M. MOLAMPHY, *Chairman.*

After the meeting was called to order by the Chairman the following paper was read:

CATHOLIC COÖPERATION WITH OTHER AGENCIES.

MRS. EDWARD A. MANDEL.

These are the days of "social service." No matter what creed one professes or ignores, no matter what political affiliations we have, all may meet on the common ground of "social service." Democrat and Republican, Jew and Gentile, Catholic and Presbyterian, may get together with the utmost propriety and mind their neighbor's business. Indeed social service has reached such heights that municipal governments, more or less sympathetic, have been compelled, in deference to popular opinion, to establish departments to handle more scientifically such affairs of their cities as come under the title of "social service."

It is true that the less sympathetic government monopolies tie up, as far as they possibly can, the good intentions and best endeavors of the social service experts that have been wished upon them, until they almost strangle in a noose of red tape. It is also true that the more subtle of our monopolistic office holders believe in giving the social service faddists all the rope they ask for, in the impious hope that with it they will strangle themselves before the indignant taxpayers do it for them.

The movement as a municipal feature has been floated and is swimming with the tide of human affairs; just now it is in full flow, presently it will suffer in the ebb of human interest, but it can never be stranded altogether. Our question to our-

selves now as Catholics, is, what we are doing to help in the work? There is one phase of social service in which the Catholic holds first place by right of priority in action and by efficient field work.

In relief of the bodily and spiritual necessities of the individual, Catholic charity has been preëminent. It is part of our creed to love our neighbor as ourselves, and we are obliged to live up to it. There is no phase of relief work in existence today that has not had its inception in the charities of the Catholic Church. This is not an empty boast. It is backed up by the history of the ages. There is no need to dwell on it.

"But these be parlous times." "Down with the Church at any cost"—does not apply to the Catholic Church alone.

Our separated brethren have their own troubles. Those of them that cling to the old belief that they must render to God the things that are God's, are constantly in turmoil as to how this shall be done. Those of them that have grown "broader" as they term it, and no longer affiliate with any particular denomination, are uneasy, and find little or no satisfaction in their personal interpretation of the Scriptures. Yet both factions unite in one slogan, separate Church and State.

In social service they find their common ground. In relief work *we* lead them—they admit that. It is in the other phases of social service that they feel they have found a field, and they are developing it with praiseworthy effort. Now where this work is being done on a non-sectarian basis, it is the positive duty of Catholics to coöperate and to take active part. There is more than one reason for this statement. In the first place, Catholic participation in these movements is the best possible refutation of the malicious lies spread broadcast about our unwillingness to coöperate in movements for social betterment, *because* of the separation of Church and State. Indeed there is no better opportunity offered to the wide-awake Catholic to show his complete liberty of action than in work on these committees. Do not make the mistake of thinking that these committees are bigoted in any way. One or two individuals on them may be, but the committees as a rule are composed of fair-minded, broad-

spirited citizens who are unconsciously seeking this outlet for their stifled spiritual instincts, and who honestly believe in the service that they are trying to render.

These committees are not in the business of proselyting for one or the other denomination. The advent of an active conscientious Catholic on these committees is a revelation to many of the members who have never before had an opportunity of personally coming in contact with an actual exponent of Catholic doctrine.

They have been led to believe that we are forbidden to take part in any movement not inaugurated by the Church. Unfortunately much color has been lent to this belief by our individual lack of public spiritedness. Now we women have a splendid opportunity before us. Let us grasp it and hold it fast.

In every community, big or little, wherever a non-sectarian social movement of any kind is started, let it be the business of the Catholic women of that place to secure adequate representation in that body. If the community is still so benighted as to have the movement entirely masculine in its make up, force your husbands, sons, brothers or sweethearts, to see to it that Catholic interests are protected and represented by the best elements in the Catholic community.

If there is a common representation of men and women on such committees, get on them yourselves. Get the literature concerning whatever phase of social work your committee is handling. Get it from the library—send to Washington for the latest pamphlet on it. Social service develops charity in all its branches. Prevention of disease is charity in one of its broadest material phases. Any Catholic can swat a mosquito or a fly quite as well as a Protestant. Join in the campaign for better health.

Every Catholic can have an opinion on "old age pensions" if he takes the trouble to think at all. And surely, since we Catholics are ofttime the subject of determined criticism because of our Catholic attitude on "birth control," and as we have likewise been the source of much economic worry to our separated brethren because of our unworldly propensity for increasing and multiplying regardless of material considerations of comfort, wealth, sta-

tion or social position, ought we not as Catholics be most deeply interested in any movement or legislation concerning the youth of the nation, the children of our country?

Our widows are entitled to relief from the State as well as those of other denominations. Are we active in obtaining it? If we are to be taxed for paternalism why should we not take part in its administration? If the social service phases of municipal administrations are to be part of the civil service systems, we should be prepared to have our men and women trained to take these examinations, and so well prepared that their ratings will entitle them to places on the paid administrative staff. I am utterly opposed to the administration of non-sectarian social service of any sort through private financing.

It has been my experience that consciously or unconsciously there is an attempt to cater to the supposed prejudices or desires of the financial backer. The work inevitably suffers. In sectarian movements private financing is entirely proper. Indeed that is the only way they can be financed. In non-sectarian movements, if there are to be paid employees, let the municipality bear the burden if it sees fit, and let the taxpayer equally bear the burden, and equally see to it that there is no interference with the religious liberties of those who enjoy the benefits that the commonwealth offers.

Every Catholic owes it to the Church to see that no one outside its pale should misrepresent it. Every Catholic should vigorously protest the assertions of the so-called Guardians of Liberty, the A. P. A.'s and kindred trouble makers, that the Church desires to dominate the State. You have your chance now in hand. Take it, show that no better citizen or patriot exists than the Catholic man or Catholic woman. Show that we are better Americans because we are good Catholics, and because we are good Catholics we desire to take an active part in any movement that will produce better Americans.

DISCUSSION.

MISS KATHERINE R. WILLIAMS: I wish to express, in a single sentence, my unreserved approval of every point made in the paper just read. I have consistently practiced all of the principles enunciated in my own

contact with relief work. Experience confirms my conviction that we have much to learn and to accomplish through coöperation.

MISS LEONORA Z. MEDER: I am inclined to make a distinction between public committees and non-sectarian committees in relief work. I believe that we should coöperate unreservedly with public committees, and take membership on them because they represent the public and we are part of it. I see difficulties, however, as regards our membership on non-sectarian committees. It may be wiser for me to state my own experience than to attempt to indicate principles. I was at one time a member of a non-sectarian committee in Chicago. We had charge of an activity that attracted many Italians. Some of the members of the committee induced the Italian children to attend a Sunday-school conducted by them, and they attracted the children by telling them that I, a Catholic, was a member of the committee. This was done, of course, surreptitiously. Meetings were held to which I was not invited. By indirection of such kinds I was compelled to resign. We were invited to coöperate with the Travelers' Aid work in Chicago, and every effort was made to suppress the fact that the Y. M. C. A. was back of it.

MISS TERESA R. O'DONOHUE: Is it not possible that these experiences are exceptional rather than typical. The late lamented Monsignor McMahon was on the Executive Committee of the Travelers' Aid Society. He was actively interested in the work and coöperated in it systematically. My experience on the N. Y. Vacation War Relief Committee was in every way satisfactory. It was composed of Hebrews, Catholics and Protestants. I saw no indication whatsoever of proselytizing. I am identified with the Charity Organization Society, and also a member of the United Employment Bureaus of New York. I have no fault to find with either from the standpoint of fair treatment. We are represented on the Tuberculosis Clinic Committee. I have yet to learn of any instance of proselytizing there. If offensive activity were to be discovered, it would be referred to the Association of Catholic Charities and that would end it.

MRS. EDWARD A. MANDEL: If I mistake not the Tuberculosis Committee is what we have called a public committee, although it was supported by private funds. I have serious doubt about the wisdom of accepting private funds, such as those of the Y. M. C. A., for financing social projects for the betterment of the home. A tendency to cater to the religious preferences of the donor is apt to assert itself.

MRS. NELLIE O'CONNOR: Perhaps it may be of interest to say a word about our conditions in Canada, particularly Toronto. About one-twelfth of the population is Catholic. We have a non-sectarian organization

called the Neighborhood Workers' Association. It covers the entire city and concerns itself with questions of public health, delinquency and general social betterment. We have nine divisions in the organization. A distinct Conference takes up the cases that occur. Each one is discussed separately. Our own cases are brought up very frequently at these meetings, because we lack the resources to do the work ourselves. We have not a sufficient number of workers, nor have we the means. This makes it necessary for us to use the confidential exchange to some extent. I have never known of any proselytizing. Our own cases are referred to us always. On the whole, those alone go through the confidential exchange on which some outside organization had already done work. I recall one case of an Italian family. The mother said that they were Catholics, but the children were attending a Methodist Sunday-school. When the case came up a Baptist minister was in the chair. As it seemed difficult to determine to everyone's satisfaction the religion of the family, the Chairman proposed that provisions for food be left to a Catholic agency for three months and provisions for rent to the Methodists. Meantime steps were to be taken to find out where the family belonged. There was no friction or difficulty in the case whatever. Latterly the Methodist representative reported that the family was Catholic, and the case was turned over to us entirely. We find this arrangement quite satisfactory in our circumstances.

THE CHAIRMAN: The meeting will now receive reports on organization and activity. I shall give but a hurried sketch of our work in Pittsburgh. When this Conference was organized six years ago our Catholic Womens' League had a name in Pittsburgh, but it was not active except in working among the Italians. Each year our delegation to this Conference has increased and we have widened the scope of our work. Four years ago on the suggestion of Dr. Kerby, we organized a series of Round Table Talks. That year we had four, on the management of day nurseries; medical care of dependents; municipal agencies in relief work; methods and results in factory inspection. This series of talks aroused great enthusiasm. In each of the next two years we doubled the number of talks. The series attracted much favorable attention. Meantime the St. Vincent de Paul Society organized a course of lectures for Sunday evenings during the winter. We were gratified two weeks ago to learn that Duquesne University in Pittsburgh is to open systematic instruction in Social Service during the present year. The lectures are intended for practical workers in the field of relief, and they are to be conducted at times and places which will make attendance most convenient. During the present year there will be twenty-four lectures in the course. The work has been begun with the cordial approval of Bishop Canevin, who in his letter of approval speaks as follows: "It is no exaggeration to say that no one is prepared for proper ful-

fillment of duties of any kind of charitable or social service among the people, without study of the subjects and problems of the kind to be taken up in the school of Social Service of Duquesne University. I heartily approve of it and trust that many young men and women will avail themselves of the opportunities which it offers."¹

MRS. FRANK M. ELLSWORTH: As the representative of the Catholic Women's League of Chicago, I wish to report as follows: The League has four general departments: education, art, literature, home and philanthropy. We have four day nurseries. We own the buildings with adjoining playgrounds well equipped. We conduct all lines of settlement work. One of our settlements is located in the Italian district. We reach the homes of the children by thoroughgoing friendly visiting. We furnish nurses in cases of illness and coöperate actively with the hospitals. We have mothers' clubs, boys' and girls' clubs. We are able to see in many homes a revival of religious enthusiasm and a return to the faithful practice of religion. The total attendance at our day nurseries for the past year was twenty-six thousand one hundred and seventy-two. We have a Business Women's Club. We opened recently a Young Women's Catholic Association Home, the first in the country. The members contributed \$5,000.00 worth of furnishings to it. We provide for and instruct in practical lines, fifty girls. Undoubtedly much of our success is due immediately to the practical sympathy, encouragement and support of the late Archbishop Quigley.

MRS. THOMAS BURNS: Since the work of the Protectorate of the Catholic Women's League of Chicago has been touched on in previous discussions, I shall make but a brief report. The impulse to undertake protection work for young girls in Chicago was derived from the first meeting of the National Conference of Catholic Charities in 1910. We first undertook work in six railroad stations in Chicago. The Travelers' Aid had already been established there. We entered into active coöperation, and made arrangements by which a representative of the Y. W. C. A. took care of the work during the day time and we took care of it at night. After three years the Hebrews of Chicago entered actively into the work with us. That arrangement still continues to our mutual satisfaction. The entire work is now merged into the Travelers' Aid Society. Our own Protectorate, the Y. W. C. A. and the Jewish societies support it. This arrangement not only increased our efficiency but reduced our own expenses in protection work from \$2,500.00 to \$1,000.00 a year.

¹Systematic courses of instruction designed primarily for Catholic social workers are conducted in Chicago, Boston, New York and Pittsburgh. Those who wish to obtain announcements or information concerning courses, fees and conditions of admission may apply directly to the schools in question.

We have established a Travelers' Aid Home within convenient distance of the railroad stations. Girls who arrive at night are taken there and as soon as possible are committed to the particular association which makes provision for them. During the past year we found employment for nine hundred and twenty-five girls. We befriended and cared for eight hundred and ninety-three. Sixty-three girls were returned to their homes in the United States and one was returned to Europe. Fifty-two were placed in private homes. Thirty-three very young girls were provided for either by adoption or by arrangements for their education. We placed twenty girls in suitable boarding places. Forty-nine were provided with First Communion outfits and four were prepared for graduation. We had one hundred and twenty-three cases before the courts. Nine girls were placed in the House of the Good Shepherd with their own consent. No remuneration is received by the Sisters for their care. Forty-two dependent girls were boarded in a home of their own faith at the expense of the Protectorate. Thirty were placed in St. Joseph's Home for the Friendless. Fifteen women were sent to the Sarah Hackett Stevens Home. We provided clothing for one hundred and thirty-seven persons; fuel furnished by the Consumer's Coal Company was distributed to one hundred and eighty families. Seven hundred and nine-two cases were investigated. Over two thousand letters were written in reference to the care of girls. We were greatly assisted throughout the year by volunteer social workers from the Loyola School of Sociology.

MISS TERESA R. O'DONOHUE: I have the honor to report for the Association of Catholic Charities of New York. We are affiliated with the Ladies of Charity of France. We have eighteen active committees which meet every two months. The officers of the committees form a council which meets weekly. All meetings are attended by our Reverend Moderator. Within the past two years we have formed auxiliaries or other organizations in fourteen new parishes. The members of these organizations made five thousand five hundred and ninety-eight visits; expended \$10,631.32; distributed twenty-eight thousand three hundred and sixty pieces of clothing, obtained employment for one thousand five hundred and eighty persons. We instructed eight hundred and forty-four children for First Communion. We have added two social centers where classes in cooking, millinery and sewing are taught. We now have eighteen day nurseries, one, that of St. Ignatius, erected at the cost of \$198,000.00. We have now six ladies' auxiliaries for social service work in homes, hospitals and institutions. Our visitors go to all city hospitals weekly and join in follow-up work in the homes of patients dismissed from the hospitals. The new cancer hospital was built at the cost of \$150,000.00. The children's court committee has expended

\$2,500.00, and made one thousand seven hundred and forty-two visits in the interest of children. We have had twenty-three marriages legitimized. One hundred and fifty-eight persons have returned to the practice of their religion through our efforts. We have erected two new bungalows in our fresh air work. We have continued our work among the blind, and we now have fourteen boarding-houses where board may be had for \$3.70 a week and upwards. We have representatives in the tubercular clinic and a large number of non-sectarian organizations. Our relations are in every way satisfactory. A summary of all of our lines of activity shows the following: Total amount of money expended in relief work, \$172,456.00; expenditures on equipment, buildings, etc., \$348,000.00; visits to homes, 19,356; number of families visited, 1,430; pieces of clothing distributed, 83,073; employment obtained for, 6,026; meals distributed, 640,259; visits to hospitals, 2,080; number of children reached and befriended, 12,527; persons provided with night shelter, 1,276.

MRS. BERNARD WARD: I shall say but a word on the Catholic Women's League of Wheeling. I brought with me no summary of our work, as I had not expected to have an opportunity to take it up in any detail. The primary purpose that we have in mind is the protection of young girls and women. Our field worker meets all trains, provides for girls and women, secures boarding places for them and helps to find employment. We do much work teaching foreign children as we have a large foreign population. Our work for the sick poor is well developed. Although we have every reason to be satisfied with what we have accomplished, we find many new problems awaiting solution. We look forward to rapid development in the near future.

MRS. DANIEL COONAN: The Minneapolis League of Catholic Women is active in many lines. We maintain a home for working girls which is in every sense of the term a real home. Our results are gratifying in the extreme. We have a cafeteria where we serve noon lunch daily to several hundred girls. In connection with this work we maintain a rest room, library and reading-room, all of which prove extremely attractive and helpful. We maintain one well-equipped settlement house, the Barry Settlement, and also a shelter home for children. Our relief department works in close coöperation with the parish societies throughout the city. Our Travelers' Aid and juvenile court work are well organized.

MRS. M. J. McFADDEN: The Guild of Catholic Women of St. Paul was organized in 1906. It has a present membership of over eight hundred. We maintain a boarding-house for girls, operated by its own board of managers. Our minimum charge is \$3.25 per week. Our relief depart-

ment is in touch with thirty-three parishes, through a chairman in each parish. All cases are carefully investigated and home conditions are reported on at our monthly meetings. Careful records are kept. We use the confidential exchange and cooperate actively with other organizations. In our juvenile court work we have at least one representative at every session of the juvenile court. All cases of Catholic children are assigned to us for investigation and supervision. Reports are promptly made to the court. In many cases our representatives are made legal guardians of the girls. They meet weekly at luncheon with representatives of other organizations and trained workers from the court. There are forty to fifty social workers at these weekly luncheons. A short address is made after which informal discussion follows. Our relations with other organizations are in every way harmonious. We have an active employment bureau which is remarkably successful in securing positions for applicants. Our needle work department meets once a week to prepare garments, First Communion dresses and baby outfits. We maintain one matron at Union Station for Travelers' Aid work. Some of our members have been appointed to the Mayor's Advisory Board.

MISS MARY C. BROPHY: I wish to report briefly for St. Vincent's Home of Philadelphia conducted by the Sisters of Charity. We take children up to their fourth year. Infants under two years of age are boarded with private families. We have about one hundred and fifty such under our care now. We have been remarkably successful in reducing mortality among young children and in protecting their health. We supervise their care very closely. We have a maternity hospital for unmarried mothers. We keep mother and child together as long as possible, at least for a year. During that time we pay the mother \$5.00 a month, in return for which, when her condition warrants it, she performs duties of some kind about the house. The St. Vincent's Aid Society, with a membership of over three hundred, furnish all of the money that we need in our work. The amount is raised largely by a \$2.00 annual membership fee.

MISS CATHERINE A. O'DONNELL: The following summary will indicate the range and extent of the activities of the Catholic Women's League of Pittsburgh. Its protective and delinquent department cared for seven thousand eight hundred and sixty-six cases in 1914-1915. Five thousand nine hundred and twenty-nine were Americans and one thousand nine hundred and thirty-seven foreigners. The cases were divided as follows: delinquent girls and women, one thousand three hundred and twenty-eight; protection work for girls and women, two thousand two hundred and seventy-three. Two thousand eight hundred and thirty-three persons used our office as a rest room. We secured employment

during the two preceding years for one thousand three hundred and fifty-two girls and women. The nationalities among those whom we assisted were American, Bohemian, Canadian, colored, English, German, Hungarian, Irish, Italian, Jews, Lithuanian, Polish, Roumanian, Russian, Slav, Swede, Syrian.

MRS. JAMES HUGH HACKETT: The Marquette Woman's League of Milwaukee has seven hundred members. While our work lies among many cultural lines, we emphasize philanthropic work largely. We have made a particular endeavor to encourage and assist various activities in the field of relief. In pursuance of this plan, we help to finance the Catholic Home for the Aged; St. Catherine's Home for Working Girls; and in part, dispensary equipment for the Marquette University School of Medicine. We are now helping to equip the Industrial Home of the Good Shepherd Sisters in order that courses in dressmaking, millinery and domestic science may be enlarged. A class in social service meets on alternate Thursdays in the public museum. A trained social worker is employed. We coöperate actively with all city organizations which do relief work. We have just completed arrangements to supply orthopedic appliances for poor children. We have committees doing work among fallen women in the juvenile court and in the homes of the poor where we endeavor to help in any emergency.

MRS. CHARLOTTE M. QUINLAN: The Catholic Women's League of Dubuque was organized in 1914. It united with the St. Vincent de Paul Society to form the Associated Catholic Charities. All Catholic relief agencies are encouraged to join the association. A parish guild has been formed in each parish. The officers of these guilds form the board of the Catholic Women's League. The League works in three directions: relief, prevention and education. It maintains a central office, located in the settlement house maintained by the League. The settlement is managed by a resident superintendent who has charge of all activities. All cases are reported to her office. She investigates and reports to the parish guild as to the relief that is called for. Our classes in domestic science and domestic arts have been very successful. The social work of our Neighborhood House is most attractive.

The following is a summary of our activities for the last eighteen months:

Total number old cases, St. Vincent de Paul and Visiting Nurse..	127
Total number new cases.....	197
Total number of cases.....	324
Number of families given relief.....	159

Number of visits made to families.....	650
Number of members in families relieved.....	624
Number of cases investigated by parish guilds and hospital committee	250
Number of personal investigations by Superintendent.....	74
Number of cases found not deserving of our care.....	88
Number of articles of wearing apparel given to families.....	1,750
Number of conferences at office.....	2,980
Number of telephone conferences	5,340
Number of prescriptions filled for patients.....	380
Number sent to County Doctor.....	73
Number sent to other physicians.....	88
Number sent to dentists.....	82
Total number sent to Tubercular Sanitarium, Davenport.....	3
Total number sent to hospitals.....	62
Total number sent to St. Mary's Orphanage.....	21
Total number sent to St. Anthony's Home.....	7
Treatment of inebriates at Davenport.....	5
Total number sent to House of Good Shepherd.....	4
Employment found for individuals.....	193
Supper, breakfast and lodging furnished.....	41
Referred to Overseer of Poor.....	60
Referred to Dubuque County Court.....	35
Referred to Probation Officer.....	17
Referred to Department of Health.....	27
Referred to Visiting Nurse Association.....	15
Referred to Visiting Nurse, St. Vincent de Paul Society.....	142
Deported to Chicago, Illinois.....	4
Deported to Allison, Iowa.....	2
Deported to St. Louis, Mo.....	4
Number of boys enrolled in classes.....	37
Number of girls enrolled in classes.....	138
Number enrolled in Day Nursery.....	16
Average attendance in Day Nursery.....	4
Number of Board meetings held by Associated Catholic Charities..	12
Number of Board meetings held by Catholic Women's League....	22
Number of meetings held by Christ Child Society.....	20
Number of meetings held by Fraternal Organizations.....	32

THE CHAIRMAN: As the time for adjournment approaches I shall now call for the report of the Committee on Resolutions and Organization. The report will be made by Mrs. Leonora Z. Meder, Chairman.

MRS. LEONORA Z. MEDER: The Committee reports as follows:

Resolved, That the thanks of the Women's Section of the National Conferences of Catholic Charities are cordially extended to Mrs. Teresa Molamphy for her painstaking care in organizing the meetings, and for the ceaseless efforts that she has made throughout these days to render our sessions profitable to the utmost.

The Committee makes the following recommendations for nomination:

Chairman, Mrs. Margaret McGoorty Long, Chicago.

Vice-Chairmen, Mrs. D. Moloney, New York; Mrs. Charles P. Mullins, Darby, Pa.

Executive Committee, Mrs. Charlotte M. Quinlan, Dubuque; Mrs. A. M. Biser, Dallas; Mrs. Daniel Coonan, Minneapolis; Mrs. Henry B. Clark, Jacksonville; Mrs. Thomas A. Beattie, Wheeling; Mrs. M. H. Ford, Bridgeport; Mrs. Nellie O'Connor, Toronto.

Respectfully submitted,

MRS. LEONORA Z. MEDER,
MRS. THOMAS QUIGLEY,
MRS. CHARLES P. MULLINS,
MRS. CHARLOTTE M. QUINLAN,
MISS JANE C. MATTINGLY.

On motion the report was unanimously adopted.

THE CHAIRMAN: Before adjournment I shall ask Dr. Kerby, Secretary of the Conference, to address you.

DR. KERBY: I am familiar with the efforts that have been made during the past eight years to devise some kind of an organization which will satisfy the longing for unity of which you are conscious. At one time we had hoped to establish a national federation of Catholic women's organizations. At another we inclined to confine present aspirations to the establishment of unity among organizations engaged in the field of relief. As questions were studied, problems seemed to increase. The result was that we drifted along. This drift became more marked, and inevitably so, when ill health robbed us of the wisdom and resourcefulness of Monsignor McMahon. Since we last met he died. I leave to tomorrow's concluding session an appreciation of his character and work to be made by Bishop Shahan.

I do not wish to take advantage of my position as Secretary of the Conference by advocating with partisan emphasis a plan

which might not meet your approval. I do feel, however, that all of you will permit me to express a conviction that is very firmly established in my mind as a result of my experience in the National Conference.

I believe that your wisest step is to create a Women's Section in the National Conference which will operate like any one of the committees. Into that section you can draw representatives of women's relief organizations throughout the United States. Your meetings can be arranged as we have arranged them for three Conferences, in a way not to conflict with any other session of the Conference indicated on the program. Two meetings can be held by you for your own distinctive problems. The Women's Section might have, as committees have, a chairman, vice-chairman, and perhaps a membership of ten, fifteen or twenty. Your officers would take complete control of your portion of the program, just as each committee now does.

I advocate this step for the following reasons: You have distinctive problems in the field of relief. You ought to discuss them. You should be present at the sectional and general meetings of the whole Conference because we aim to make of the Conference an organ through which a national unified outlook on our Catholic charities can be expressed. Every decision that you make in relation to your own particular work ought to be made in the light of its bearing on the cohesion and power of the Conference as a whole. To organize as a section of the Conference, in and of it will strengthen you and the Conference as well.

Adjourned.

CONCLUDING SESSION.

Wednesday, September 20, 1916, 11:30 A. M.

COL. P. H. CALLAHAN, *Louisville, Chairman.*

After the meeting was called to order the Chair recognized Dr. Kerby, Secretary of the Conference.

DR. KERBY: My report as Secretary of the Conference is simple. The hearty coöperation of the officers greatly eased the burden of the Secretary's work in organizing the program. I gladly take this occasion to give expression to my gratitude.

The method followed in organizing this Conference was not different in essentials from that followed in former years. The registration this year reached the five hundred mark. The total paid memberships for the present two year term including memberships taken during these days of the Conference is seven hundred and fifty. Of this number thirty are paid in advance for the next period of the Conference. These figures exceed, by one hundred and ninety-two, the highest number of paid memberships in any previous Conference. The accounts of the Conference will be audited before this report is printed. A summary of the Auditor's statement will be published.

An analysis of our paid memberships shows that two hundred and forty-seven have been members in three Conferences; one hundred and forty-three were members in second and fourth; one hundred and forty-eight in the third and fourth. You will recall that the expenses of the first Conference were met by contributions, not by membership dues.

At the request of Right Reverend Bishop Muldoon representing the American Federation of Catholic Societies, Bishop Shahan, our President, joined in issuing a call last August inviting a number of Catholic leaders in social work to a meeting in New York. The purpose was to further the interest of coöperation among Catholic social organizations. The President of the Con-

ference asked me to represent it at that meeting. The following resolutions were adopted there:

The Committee recommends:

1. That a permanent Committee of nine be created by the American Federation of Catholic Societies, the Central-Verein, the Catholic Press Association and the National Conference of Catholic Charities.

2. That the function of this Committee will be to propose methods of assembling and making available, information concerning Catholic thought and action in social service; to propose ways and means of closer co-ordination of Catholic Social forces.

3. That the Committee be empowered to organize, to enlarge its membership, to adopt by-laws and take such action as it may deem necessary to its purposes.

The Committee:

JOSEPH FREY,
J. F. WALL,
EDWARD F. GARESCHÉ, S.J.,
WILLIAM J. KERBY,
PETER DIETZ.

New York, August 19, 1916.

This resolution has been made known to your Committee on Resolutions which will report at this meeting. You will be asked to take action when that report is submitted.

Two years ago you voted that an educational committee of this Conference be created as a permanent body for the purpose of disseminating accurate information concerning Catholic Charities. You voted further that this Committee undertake the publication of a monthly or bi-monthly periodical. Your directions have been carried out in substance although not exactly in form. Your action on Monday evening in establishing *The Catholic Charities Review* and in placing it in charge of Rev. Dr. John A. Ryan as editor, may be looked upon as substantial compliance with your orders.

It would be impractical to take any further steps until *The Charities Review* shall have had opportunity to carry out the purpose of the resolution referred to.

Two years ago, on my suggestion, you directed me to suspend work on the compilation of a directory of the Catholic charities

of the United States. General indifference to the work, particularly on the part of institutions, made progress impossible. In my judgment no steps should be taken for the present to resume work.

All of our charitable institutions in the United States were invited by letter to send representatives to this Conference. This year for the first time representatives of our Sisterhoods have taken part in discussions, and for the first time Sisters will be proposed for membership on our active committees.

I believe that the Conference owes an expression of appreciation to the Superior Council of New York, of the St. Vincent de Paul Society for its generous action in placing the *Quarterly* and its good will at our disposal in founding *The Catholic Charities Review*. The New York Council turns over its subscription list, its good will and offers enthusiastic support to the *Review*. The *St. Vincent de Paul Quarterly* is the only Catholic publication in the United States that gives us a continuous record of our charities for twenty-one years. Only the historian of later times who will discover how incomplete the scattered records of Catholic charities in the United States are, will be in position to recognize the value of the files of *The St. Vincent de Paul Quarterly* for historical study.

On account of the increased cost of paper and of labor, steps must be taken to reduce the contents of the Report of this meeting. I ask permission from the Conference to make digests of the papers if it be found necessary to do so, and to compress the discussions in as far as it may be possible to do so without sacrificing the substance of their thought.

In answer to questions which have been asked many times during this meeting, I wish to say that technically we do not invite delegates to come to the Conference. It would be utterly impossible to build up a Conference on invitation. We send information broadcast throughout the country. The Catholic press gives us service of inestimable value in making known the plans of the Conference. All Catholics who are interested in relief work are cordially welcome. I would ask you to make this known in your several localities in order that no one may

remain away from the Conference under influence of the thought, that we condition attendance upon invitation.

Many of us are convinced that our Constitution should be re-written. The Committee on Organization has to make ninety appointments during the days of the Conference. It is utterly impossible to represent all activities, all districts and all kinds of experience when choices are made under such pressure. In anticipation of the re-writing of the Constitution I would ask you to be patient with the work of the Committee on Organization.

You will be asked today to authorize the new Executive Committee to re-write the Constitution, and to organize the next Conference under that tentative Constitution. In all probability, a re-arrangement of the committees, with perhaps one or more new committees, will be provided for. In this way we shall be able to relieve the Committee on Organization of much of the difficulty under which it labors. If there are any members of the Conference who wish to make suggestions concerning the new Constitution they are urged to write them to the Secretary. All suggestions will be submitted to the Executive Committee and will be thoughtfully considered.

You will perhaps permit me to take this occasion to express my sense of gratitude to you for having come to this Conference, and for having made it an astounding success. Your enthusiasm, your earnestness and the quality of your work invite highest praise. I believe that it is a duty of your Secretary to place on record his appreciation of them. I wish, also, to express my gratitude to Dr. David A. McCabe, of Princeton University, for the foresight and spirit with which he has happily managed all details of our meetings.

After the report of the Secretary was received the Chair recognized Mrs. Edward A. Mandel, Chairman of the Committee on Organization, who presented that Committee's report.

MRS. MANDEL: The Committee on Organization submits the following nominations of Officers for the term 1917-1918. (See page 399.)

On motion of Mr. Charles P. Neill the nominations made by the Committee were adopted, and the Secretary was directed to cast the vote of the Conference for those placed in nomination.

The Chair then recognized Hon. William H. DeLacy, Chairman of the Committee on Resolutions, who reported as follows:

The Committee on Resolutions begs leave to report as follows:

Be it resolved by the National Conference of Catholic Charities in Fourth Biennial Meeting assembled, that its heartfelt thanks and appreciation be tendered to His Excellency, the Most Reverend John Bonzano, for his presence, his manifestation of interest in our organization, and his kind reception to the delegates;

That the Conference express its gratitude to the Franciscan Fathers for the splendor that marked the opening Mass at Mount St. Sepulchre and their many other hospitalities;

That the thanks of the Conference be extended to Right Reverend Bishop J. Henry Tihen for his sermon at the opening Mass;

That our most hearty appreciation for its hospitality and generous tender of its buildings and grounds be extended to the Catholic University of America in whose prosperity and splendid achievement we heartily rejoice;

That the thanks of the Conference be extended to the Sisters at Trinity College and to Mr. and Mrs. J. Leo Kolb of Washington, D. C., for the reception at Trinity to our delegates;

That the Conference expresses its deep sense of appreciation to all contributors through whose continued and generous support its activity and development have been made possible;

That as a further practical recognition of the importance of their work, provision be made in the program for our meeting of 1918 for a general meeting to be devoted exclusively to the accomplishment of the women's associations and the reception of their reports;

That the President appoint a committee to represent the National Conference of Catholic Charities in a joint effort with the Federation of Catholic Societies, the Catholic Press Association, and the Central Verein "to study methods of assembling and making available information concerning Catholic thought and action in social service;"

That we express our hearty thanks to both the secular and the Catholic press for the publicity they have given the sessions of the Conference, and their courteous and fair reports of the proceedings of our meetings;

That the thanks of the Conference are hereby tendered as an expression of our appreciation of the self-sacrificing and zealous efforts of our well-beloved President, Bishop Shahan, and the other officers of the Conference;

That it is meet we should single out our devoted Secretary, the Rev. Dr. William J. Kerby, and acknowledge, as we most willingly do, our deep sense, first, of his courtesy and good-humored patience, and, secondly, of his untiring efforts to achieve the great objects of our organization;

That we express our sense of deep obligation to Messrs. J. Leo Kolb, F. Edward Mitchell, Rev. Dr. John O'Grady and the other members of the local Committee on Arrangements, for their painstaking and effective work in preparation for and during this meeting;

That the Conference extends its thanks to the Chairmen of committees, the writers of papers and to those who took part in the discussions for their earnest and intelligent contributions to the success of this meeting;

That we extend our thanks to the members of the Reception Committee and to the volunteer office staff, Misses Fraser, Kerby, Kershaw, Lawler and Sullivan and Mr. Louis Crook for their unremitting and efficient services throughout this meeting;

That we empower the Secretary to condense or summarize the papers and discussions of this meeting for publication in the Report in such a way as to retain their substance, all revisions to be submitted to the speakers before publication;

That during our meeting we have felt afresh our great loss in the death of two of our most eminent founders, Monsignor Denis J. McMahon and Thomas M. Mulry, Americans of the highest type, in whose lives flowered to fruition the many virtues that adorn the Christian character.

WILLIAM H. DELACY, *Chairman,*
MRS. MARGARET MCGOORTY LONG, *of Chicago,*
MRS. D. MOLONEY, *of New York City,*
(REV.) M. J. SCANLAN, *of Boston,*
DAVID A. McCABE, *of Princeton University.*

On motion the resolutions were adopted by a rising vote.

THE CHAIRMAN: The Chair will now recognize Mr. James F. Kennedy, who will read a tribute to the late lamented Thomas Maurice Mulry, who was referred to in the report of the Resolutions Committee. Mr. Mulry, who was one of the founders of this conference, the most commanding lay figure which has appeared in the Catholic lay charities of the United States, died on March 10th. The tribute to him was prepared by Mr. Richard C. Gannon of Chicago. Illness prevents his attendance.

AN APPRECIATION OF THOMAS MAURICE MULRY.

RICHARD C. GANNON, *Chicago.*

Thomas Maurice Mulry died March 10, 1916, at the age of sixty-one years. At the time of his death he was President of the Superior Council of the St. Vincent de Paul Society in the United States. He was a member of the New York State Board of Charities and, as well, an active member of a very large number of Catholic and civic charitable associations. He has been President of the New York State Conference of Charities and of the National Conference of Charities and Correction. There was no section of his adult life that was not actively identified with some form of unselfish social endeavor. Mr. Mulry was one of the most active founders of this Conference. This is the first meeting which has not known the inspiration of his presence and his word.

It was my good fortune to know Mr. Mulry intimately through correspondence and association for twenty-five years. As a man his strong convictions and clear sense of duty based upon principles of justice and charity, and his attitude toward all men irrespective of race or creed, made him a tower of strength in his community and earned for him highest esteem. As a friend he was absolutely unselfish and helpful. As a member of the St. Vincent de Paul Society he sought out the poor, the sick and the erring in their adversity and brought them to better life and to God. As a leader he won men over to noble causes by the force of his example, and secured their loyalty by generous and affectionate recognition of their services. As a Catholic the simplicity of his faith, the sincerity of his life and his helpfulness to all who needed him showed him to be a real man of God. It is not given to anyone to earn a nobler title or reach a more exalted destiny. Daily attendance at the Holy Sacrifice and frequent Communion indicated the reach of his faith and the meaning of it in the conduct of his life. Four of his brothers entered the Society of Jesus and one sister became a nun. Three of his sons became Jesuits, and one of his daughters became a Sister of Charity.

Mr. Mulry's home was a rendezvous for the Vincentians and kindred spirits who worked to alleviate the misery of the poor. Scarcely a week passed without one or more meetings in his home, the purpose of which was the direct personal service of the poor. His knowledge of human nature enabled him to discover latent ability for the work and to develop it. When later responsibilities were placed upon such young men, Mr. Mulry always made sure that generous credit was given to them. This tact and kindness surrounded Mr. Mulry by wonderful loyal groups which were always at his service when charity called.

There was scarcely a large city in the United States which Mr. Mulry had not visited once or many times in the interest of works of charity. There was scarcely a city which did not count many who had in this way become friends and admirers of him. Mr. Mulry's thoughtfulness toward men who had grown old in works of charity, and had retired from active life, had a touch of grandeur about it. He lost no opportunity to bring to the knowledge of young men the history and service of those who had grown old in the service of the poor. One such former Vincentian was so touched by this trait in Mr. Mulry that he endowed a bed in a private hospital as a tribute.

Mr. Mulry rose to eminence in the public life of his city and State no less than in the Church. As a member of the State Board of Charities, as adviser of those in public office, as member of the recent Constitutional Convention, Mr. Mulry had many opportunities to serve the public. He fought valiantly for the enactment of remedial social legislation, and to safeguard the civil and religious life of dependents. He was often urged to enter public life but he never did so. The splendid services which he rendered to his community were prompted by his vigorous idealism. He never held an office to which compensation was attached.

Mr. Mulry was untiring in his efforts to develop the St. Vincent de Paul Society. He recognized that the parish Conference composed of self-sacrificing laymen, working in harmony with the pastor, does incalculable good in bringing relief and spiritual assurance to the poor. Mr. Mulry hoped to see the

Society a great factor in our national Catholic life. Parish conferences, Particular and Central Councils, Metropolitan Councils and the Superior Council of the United States were different phases of organization and activity, but they were one in their simple personal love of the poor and desire to serve them well. The creation of the Superior Council of the United States in 1915 rejoiced Mr. Mulry's heart. It was the last step in the national reorganization for which he had long labored. He had served the Society with unremitting zeal and patient attention to detail for forty years. His selection as first President of the Superior Council of the United States was to him merely a new opportunity for further consecration to the ideals and methods of the Society.

It is impossible now to enumerate all of Mr. Mulry's activities. I refer to but a few of them, selected as indications of the drift of his sympathy and mind.

It is due largely to him that *The St. Vincent de Paul Quarterly* was founded in 1895. He took a direct personal interest in every issue of it throughout its history. He gave much time from busy days throughout these years to its direction. Perhaps one of the greatest services that the *Quarterly* rendered was that it collected and preserved all of the papers read by Mr. Mulry himself at charity conferences of many kinds during these years.

Another signal service rendered by him was the establishment of the Catholic Home Bureau for Dependent Children. It is perhaps one of the most successful modern agencies in the country in placing dependent children in private homes. The methods followed and the results obtained are recognized on all sides as deserving of the greatest commendation.

Mr. Mulry's experience as one of the Board of Managers of the New York Catholic Protectory and the Mission of the Immaculate Virgin, brought him face to face with problems of boy life in New York City. He was thus led into the work of boys' clubs, the outcome of which was the founding of the Ozanam Association. Tens of thousands of boys in New York recall with gratitude and affection the help that reached them in this way. I quote a paragraph from an address that Mr. Mulry

delivered in 1908 showing the depth of his sympathy with the city boy: "Let us always recollect that 'God helps those who help themselves;' hence, we must expect no sympathy if we stand idly by with folded arms weakly indifferent to all that goes on about us, allowing others to take our boys from us and providing them with that which it is the bounden duty of Catholics to furnish. Let us take care of our Catholic boys; let us provide them with that for which they naturally crave, and they will not be found going elsewhere and eventually drifting away from the Faith of their forefathers. That many of our young men in the past have fallen away from the Faith through influences which might quite readily have been counteracted, is unquestionably most mortifying and heart-rending. It will not suffice, however, for us simply to grieve over the past. If we are to effect any change we must, aided by the experience of the past, make such provisions for the future that history will not repeat itself."

Mr. Mulry was active in the formation of the Marquette League, whose aim it is to safeguard the material and religious interests of the Indian. He was an active member of the committee for the Prevention of Tuberculosis in New York. He was active in creating the New York State and city conferences of charities. He was one of those who were led by a commonly shared impulse to found the National Conference of Catholic Charities at the Catholic University in 1910. He was appointed by President Roosevelt as one of the vice-presidents of the White House conference on the care of dependent children. It was a subject of wonder to Mr. Mulry's most intimate friends that he could be so active in many lines, well informed and personally interested in each one.

The late Holy Father, Pius X., made him a Knight of St. Gregory in 1908. The University of Notre Dame conferred upon him the *Lætare* medal in 1912. The Catholic University conferred upon him the LL.D. in 1915. Other honors came to him, enhancing the veneration in which he was held throughout the country. Perhaps the remarkable range of his friendships and universal trust in his personal integrity and judgment will be

looked upon in the future as the most striking feature of his life.

The May, 1916, issue of *The St. Vincent de Paul Quarterly* is devoted entirely to the record of Mr. Mulry's life and work. No one can read it without being astonished at the tributes paid to him. Cardinals, Archbishops, Bishops and priests representing intimate appreciation of fellow-Catholics; former and actual officers of the nation, the State and the city; men eminent in many lines of business and many professions; Protestants and Hebrews offered their tributes to the love and admiration of Mr. Mulry. All were touched by his superb idealism, by his matchless integrity; his personal force, the depth of his Catholic sincerity and the breadth of his Catholic sympathy.

Mr. Mulry's career as Catholic, citizen, husband, father, friend, business man, employer, public official, leader in charitable work, friend of the poor, appeals profoundly to us. Country and Church lost much when he died. He will be remembered as the Ozanam of America. Let us strive to keep his memory an inspiration.

EDMOND J. BUTLER: At the meeting of the Superior Council of the St. Vincent de Paul Society in the United States held yesterday it was decided that some action ought to be taken toward the creation of a memorial to perpetuate the memory of Thomas Maurice Mulry. It occurred to us that perhaps a national memorial might be erected on the grounds of the Catholic University in the form of a building devoted to Catholic Charities. Such a building might serve as the headquarters of the Catholic Charities of the United States. Mr. Mulry was a national figure. This University is a national institution. It has made the St. Vincent de Paul Society welcome here for many years. Members of the University staff have worked and are working in close sympathy with the St. Vincent de Paul Society, with the National Conference of Catholic Charities, and with all Catholic Charities in the United States. It is our belief that we should ascertain whether or not it be feasible to carry out this suggestion of a national memorial here, and if the plan be

agreeable to the authorities of the University that steps be taken at the earliest possible moment. The members of the St. Vincent de Paul Society would be glad to learn now the sentiment of the National Conference of Catholic Charities. We may later confer with the University authorities as to the general plan.

Mr. Mulry was a national not a local figure. He was a Vincentian, but there was no form of Catholic charity in the United States which was not encouraged or directed or supported or inspired by him. He was on Boards of Managers of every type of institution in New York State. He was at one time President of the National Conference of Charities and Correction, and at all times a figure of singular power in it. The City Conferences of New York, the State Conferences, the National Conferences of Catholic Charities knew the inspiration of his presence and the power of his support. Mr. Mulry was therefore in a plenary sense a national figure. We should erect to his memory a national Memorial. The Catholic University seems to be the place most fitted to that holy purpose.

DR. KERBY: We are told that "God burys the workman but continues the work." God buried the workman when he called Mr. Mulry to his eternal reward. We must continue the work. I have but little to add to what Mr. Butler has said. Perhaps I may make one suggestion that grows out of my experience with Catholic Charities. I have been trying for ten years to collect sources for the history of Catholic Charities of the United States. The incompleteness of these sources is discouraging. If the future holds out a challenge to us as to the efficiency of our relief work, we must have records and history must be written. A memorial building of the kind described would serve as the home of a library on not only Catholic relief work but all charities. Undoubtedly we can in a short time, particularly if we succeed in compiling the directory of our charities, induce our institutions and organizations to send us the records of their activity and all literature. A complete collection of sources of this kind housed in a dignified way would invite students and scholars, and enable us to give valiant service to the interests

of Catholic charity. An auditorium, perhaps some class-rooms, a library, archives for records, headquarters for the Superior Council of St. Vincent de Paul Society, headquarters for other Catholic charities in as far as they wish, perhaps ultimately a school for the training for a limited number of leaders in our work, housed in one building, would perpetuate happily and worthily the memory of our departed leader.

REV. HUGH MONAGHAN: Undoubtedly the Catholic University has rendered signal service in creating and fostering our National Conference. There is no other work that this University undertakes which means more in a definite way to the Church at large than its encouragement and direction of thought and action in the field of relief. I, at any rate, wish to express my most cordial approval of the plan proposed and I venture to promise that God will bless it.

MRS. LEONORA Z. MEDER: The Chicago members of this National Conference have been thinking seriously of undertaking to show their appreciation of the work of the Catholic University by endowing a scholarship. I feel certain that we would instead coöperate enthusiastically with other members of the Conference in carrying out the plan to erect a Memorial to the memory of Mr. Mulry on these grounds.

HON. WILLIAM H. DELACY: I move that it be the sense of this meeting that if the approval of the authorities of the Catholic University be obtained, the Memorial building to Thomas Maurice Mulry be erected on these grounds, and that a committee be appointed to take up the matter with the University authorities.

On motion made by Mrs. Thomas S. Burns of Chicago the plan was adopted unanimously.

THE CHAIRMAN: The following cablegram has been received from Cardinal Gasparri, Papal Secretary of State, in reply to the greetings of the National Conference which were cabled on Sunday:

BISHOP SHAHAN, *Rector*,
Catholic University,
Washington, D. C.

The Holy Father is most highly pleased with the noble sentiments of filial homage expressed by the Fourth National Conference of Catholic Charities in session at the Catholic University under the Presidency of Cardinal Gibbons. He confers upon the Conference his Apostolic benediction, and trusts that Almighty God may confirm and bless all the wise measures and plans which Christian charity suggests in favor of our suffering and needy brothers in Christ.

(Signed) CARDINAL GASPARRI.

HON. WILLIAM H. DELACY: I beg to inform the Conference that I have submitted my report as Treasurer to the Executive Committee, and that an audited statement will be published in the Report of this meeting.

CLOSING REMARKS OF RT. REV. BISHOP SHAHAN.

THE CHAIRMAN: I now ask Bishop Shahan, President of the Conference to take the Chair and to conclude its business.

BISHOP SHAHAN: We are about to close the most successful of all of the biennial meetings of this Conference. The program as originally planned has been carried out with but few unavoidable changes. The quality of the papers read and the sustained interest manifested throughout these days, give proof that the officers of the Conference have pleased you with their work. I have seen confirmed during these days those estimates of the spirit and achievement of the Conference which were called to your attention on Monday evening. The National Conference of Catholic Charities is now recognized as one of the great interests of the Church in the United States. Associated press dispatches have carried accounts of your deliberations to every part of the nation.

At the same time this Conference is rendering a highly valuable civic service. Social sympathy is civic as well as religious. Poverty is a menace to the State no less than to the Church. You are stirred, therefore, by a double interest of piety and patriotism in making sacrifices for the service of the poor. This

Conference must become the meeting place of our clearest thinkers. It must become the rendezvous for our active workers in charity. It must become a school in which writers and leaders will be trained. It must become an agency by means of which our national outlook on our problems will come to expression, and our policies and our methods will take on the measured strength demanded of them in the arduous work of relief.

A moment ago tribute was paid to the memory of Thomas Maurice Mulry, one of the founders of the Conference. I reserved to myself the privilege of mentioning another of our founders whom death has called since we last met, Monsignor Denis J. McMahon.

His priestly zeal, his many and varied talents, his broad and sincere sympathy with all forms of human suffering, made him a particularly desirable and forceful leader in the works and councils of Catholic charity. His position in the mighty metropolis of the United States, his influence with non-Catholics, his authority gained through great service to our Catholic women's organizations, made him a principal director and guide in the original councils which preceded the formation of this Conference. To its general outlines, to the machinery by which it works, to its faith and hope and love, he contributed powerfully from the beginning. Had God been pleased to give him stronger health and to give him a longer span of life, we had rightly counted on very great help and service from him. We do not doubt that he is now interceding for us in heaven; and so it gives me great pleasure, in the name of the Conference, to express our tribute of love and affection for dear Monsignor McMahon. *Requiescat in pace!*

Dear friends, I shall now bring the useful labors of this Conference to a close. It is not only a great Conference, but it is a holy conference; a holy conference by reason of the spirit of Christ which dominates in its councils; a holy conference by reason of the service of Christ which we hold before us as our chief aim, by reason of His members whom we try to serve, and by reason of His Divine grace which we hope is poured out in very great abundance upon the hearts and minds of all par-

ticipants. So, dear friends, going and coming during the two years which intervene between now and the Conference of 1918, may Almighty God bless you, may He bless you individually, may He bless your relatives, may He bless your co-workers, and above all may He bless most abundantly the holy and noble works of Catholic charity in which individually and collectively you may be engaged! (Applause.)

Thereupon, at 1:30 o'clock p. m. on Wednesday, September 20, 1916, the Fourth Biennial Session of the National Conference of Catholic Charities adjourned *sine die*.

MEETING OF DIOCESAN DIRECTORS OF CHARITIES ON MONDAY AFTERNOON, SEPTEMBER 18, 1916.

A special meeting was held of all the Directors of Diocesan Charities who were then in attendance at the National Conference. Monsignor Francis J. O'Hara, General Supervisor of the Charities of the Brooklyn Diocese, was unanimously chosen Chairman of the assembled Directors and the Rev. Michael J. Scanlan, Director of the Charities of the Boston Diocese, was appointed Secretary.

There were in attendance Rev. William A. Courtney, Diocese of New York; Rev. Samuel Ludlow, Diocese of New York; Rev. John B. Gorman, Brooklyn Diocese; Rev. John J. Butler, Diocese of St. Louis; Rev. Joseph F. Kroha, Milwaukee Diocese; Rev. C. Hubert LeBlond, Cleveland Diocese; Rev. Thomas Devlin, Pittsburgh Diocese; Rev. R. L. Moran, Lincoln, Nebraska; Rev. Karl J. Alter, Toledo, Ohio; Rev. Francis A. Gressle, Cincinnati, Ohio; Rev. Paul Archambault, Albany Diocese, and Rev. John J. Brophy, Diocese of Manchester, N. H.

Following the choice of Chairman, an informal discussion was entered into by the various Directors concerning their respective works. An interesting exposition of the methods pursued in each diocese was given by the Directors of the Brooklyn, Cleveland, Pittsburgh, Boston and New York Dioceses.

Monsignor O'Hara made some very timely references to the advantages that would flow from a permanent National Committee of Diocesan Directors, and he expressed a hope that succeeding Conferences would find this Committee taking a very active part in the proceedings of the National Conference.

The suggestion was made and carried that the Directors prepare a brief statement of the work that is being done in each diocese along charitable lines, and that that statement appear later on in *The Charities Review*.

The meeting adjourned after having voted unanimously in favor of requesting that the Committee of Diocesan Directors of Charities be added to the list of Committees established under the National Conference of Catholic Charities.

FINANCIAL STATEMENT FOR THE CALENDAR YEAR 1915 AND 1916.

Balance from last audit, January 15, 1915..... \$499.20

Receipts in 1915 and 1916.

Membership	\$3,389.10	
Sale of Reports.....	250.24	
Sale of Badges, 1916 Conference.....	110.00	
Luncheon	\$152.25	
Subscriptions <i>Charities Review</i>	89.00	
	<hr/>	241.25
Sale of Postal Cards.....	19.32	
Sundries	30.00	
Interest on Bank Deposit.....	37.42	
	<hr/>	4,077.33
		<hr/>
		\$4,576.53
		<hr/>

Expenditures for the Calendar Years 1915 and 1916.

Printing	\$310.29	
Office Stenographer, two years.....	1,553.00	
Stationery	20.25	
Postage	193.00	
Traveling Expenses	55.40	
Office Supplies, Telephone, etc.....	103.95	
Telegrams	9.52	
Expenses, 1916 meeting, Badges, labor, reporting of Proceedings	428.75	
Miscellaneous:		
Luncheon	\$148.55	
Subscriptions turned over to <i>Charities</i> <i>Review</i>	89.00	
Express and labor.....	4.19	
	<hr/>	241.74
		<hr/>
		\$2,915.90
Bank Balance on December 30, 1916.....	1,660.63	
	<hr/>	
		\$4,576.53
Estimated cost of printing and mailing the Report of the 1916 Conference	\$1,050.00	

Audited by JOHN T. DRURY, *Accountant.*

OFFICERS FOR 1917-1918.

Honorary President.

HIS EMINENCE, JAMES CARDINAL GIBBONS.

President.

RIGHT REV. THOMAS J. SHAHAN, D.D., Rector of the Catholic University.

Vice-Presidents.

RIGHT REV. MONSIGNOR WILLIAM A. FLETCHER, D.D., Baltimore, Md.

RICHARD C. GANNON, Chicago, Ill.

REV. F. A. GRESSLE, Cincinnati, Ohio.

HENRY HEIDE, New York City.

MISS MARY V. MERRICK, Washington, D. C.

MISS KATHERINE R. WILLIAMS, Milwaukee, Wis.

Secretary.

REV. DR. WILLIAM J. KERBY, Washington, D. C.

Assistant Secretaries.

T. BERTRAND GRAHAM, New York City.

MISS FRANCES E. LEITCH, Brooklyn, N. Y.

F. EDWARD MITCHELL, Washington, D. C.

Treasurer.

HON. WILLIAM H. DELACY, Washington, D. C.

Executive Committee, 1917-1918.

Chairman, RT. REV. THOMAS J. SHAHAN, Washington, D. C.

Secretary, REV. DR. WILLIAM J. KERBY, Washington, D. C.

ANASTASIA, SISTER M., Jefferson, Wis.

BROOKS, JOSEPH W., Baltimore, Md.

BUTLER, EDMOND J., New York City.

CALLAHAN, COL. P. H., Louisville, Ky.

COONAN, MRS. D., Minneapolis, Minn.

DEVLIN, REV. THOMAS, Pittsburgh, Pa.

GAYNOR, MISS SALLIE GRIEVES, Chicago, Ill.

HAGERTY, DR. JAMES, Columbus, Ohio.

HENRY, BROTHER, Lincolnale, N. Y.

KENKEL, F. P., St. Louis, Mo.

LEBLOND, REV. C. HUBERT, Cleveland, Ohio.

MCGINN, REV. JOHN, C.S.C., Notre Dame, Ind.

O'DONNELL, REV. WILLIAM A., Philadelphia, Pa.

O'DONOHUE, MISS T. R., New York City.

SCANLAN, REV. M. J., Boston, Mass.

Committee on Sick and Defectives.

Chairman, MRS. CHARLES P. MULLINS, Darby, Pa.

Vice-Chairman, DR. S. R. PIETROWICZ, Chicago, Ill.

BISHOP, MRS. ELIZABETH, Pittsburgh, Pa.

BLEAKIE, MISS MARY JOSEPHINE, Brookline, Mass.

CLARK, MRS. HENRY, Jacksonville, Fla.

DORGAN, MRS. J. J., Davenport, Iowa.

GALBALLY, MRS. T. A., Washington, D. C.

GENEVIEVE, SISTER M., Lowellville, Ohio.

GOOD, MISS RACHEL A., Pittsburgh, Pa.

HALLOWELL, DR. MADELINE A., Vineland, N. J.

HAMILTON, MRS. C. W., Omaha, Neb.

JOHANN, FRANK J., Philadelphia, Pa.

MCDONALD, MISS AMELIA, Chicago, Ill.

MEREDITH, MISS H. R., Trenton, N. J.

MONINGER, MISS LENA, Chicago, Ill.

MOONEY, M. P., Cleveland, Ohio.

MURPHY, JAMES F., Detroit, Mich.

O'CONNOR, MRS. NELLIE, Toronto, Canada.

PAUL, BROTHER, Baltimore, Md.

RIDDER, MRS. M. E., New York City.

SHEEDY, MISS ELLA, Chicago, Ill.

TUCKER, MISS MARGARET, Hot Springs, N. C.

WALSH, MICHAEL J., Wilkesbarre, Pa.

WALSH, WILLIAM E., Cumberland, Md.

WARD, MRS. BERNARD, Wheeling, W. Va.

Committee on Social and Civic Activities.

Chairman, REV. WILLIAM A. COURTNEY, New York City.

Vice-Chairman, MRS. THOMAS QUIGLEY, Buffalo, N. Y.

BARTLEY, WILLIAM, Brooklyn, N. Y.

BIGGS, ROBERT, Baltimore, Md.

BUDENZ, LOUIS F., St. Louis, Mo.

BURKE, REV. THOMAS F., C.S.P., Chicago, Ill.

ELLSWORTH, MRS. FRANK M., Chicago, Ill.

FAGAN, BERNARD J., New York City.

GIRTEN, HON. M. F., Chicago, Ill.

GLEASON, MISS CAROLINE J., Portland, Ore.

GORMAN, REV. JOHN B., Brooklyn, N. Y.

HYNES, THOMAS W., Brooklyn, N. Y.

IMHOFF, M. D., Green Bay, Wis.

KENNEDY, MISS CECELIA, Philadelphia, Pa.

NEILL, CHARLES P., Washington, D. C.

O'FLAHERTY, MISS M., New York City.

O'GRADY, REV. DR. JOHN, Washington, D. C.
QUENNELL, MRS. JANE M., Philadelphia, Pa.
READY, JOHN P., Chicago, Ill.
ROSS, REV. DR. J. ELLIOT, C.S.P., Austin, Texas.
SEYMOUR, B. A., Detroit, Mich.
SMYTH, MRS. GEORGE, New York City.
SOMERVILLE, H., Toronto, Canada.
SPETZ, REV. ANDREW, C.R., St. Mary, Ky.
WARREN, GEORGE, Bridgeport, Conn.

Committee on Families.

Chairman, RICHARD M. REILLY, Lancaster, Pa.
Vice-Chairman, MISS CATHERINE O'DONNELL, Pittsburgh, Pa.
BARRY, MRS. G. C., Minneapolis, Minn.
BISER, MRS. A. M., Dallas, Texas.
BLACK, MRS. JAMES H., Brooklyn, N. Y.
BOYLAN, MISS MARGUERITE, Bridgeport, Conn.
BOYLE, JAMES F., New York City.
COTTER, MISS MARY ALMA, Lowell, Mass.
DOYLE, JOHN A., Louisville, Ky.
FRANCIS, MOTHER MARY, Tarrytown, N. Y.
GRUDZINSKI, REV. LOUIS, Chicago, Ill.
HACKET, MRS. JAMES HUGH, Milwaukee, Wis.
HARPER, MRS. ANN, Oil City, Pa.
JOHNSON, MISS ANNIE, Woonsocket, R. I.
KLEUTCH, NICHOLAS J., Chicago, Ill.
LALLY, MISS THERESA M., Boston, Mass.
MCMAHON, E. E., New York City.
MORAN, REV. R. L., Denton, Neb.
MALLON, PATRICK, Brooklyn, N. Y.
METZ, LOUIS F., Dubuque, Iowa.
MOLAMPHY, MRS. T. M., Pittsburgh, Pa.
PRINCE, MRS. A. G., Philadelphia, Pa.
QUINLAN, MRS. CHARLOTTE M., Dubuque, Iowa.
SLEVIN, MRS. JOSEPH, JR., New York City.

Committee on Children.

Chairman, JAMES A. MCMURRY, Boston, Mass.
Vice-Chairman, MRS. M. J. MCFADDEN, St. Paul, Minn.
AMBERG, MISS MARY, Chicago, Ill.
BROPHY, REV. J., Manchester, N. H.
CELESTINE, SISTER M., Peekskill, N. Y.
EMERY ALOYSIUS, BROTHER, Albany, N. Y.
GRATIAN, BROTHER, Rock Castle, Pa.

HICKEY, J. J., Philadelphia, Pa.
 HOEY, MISS ANNA, New York City.
 HUSSEY, MRS. C., New York City.
 ISELIN, COUNTESS, New Rochelle, N. Y.
 KELLY, MISS AGNES J., Philadelphia, Pa.
 KENERAN, MISS W. A., Boston, Mass.
 LANIGAN, D. E., Cleveland, Ohio.
 McCANN, DANIEL, Evanston, Ill.
 MCGINNIS, MISS MARY E., Chicago, Ill.
 MADDEN, MISS EMILY J., New York City.
 MARTIN, MISS ANNIE E., Galveston, Texas.
 MATTINGLY, MISS JANE C., Cumberland, Md.
 MOLONEY, MRS. D., New York City.
 REGAN, MISS MARY E., Wilmington, Del.
 ROBINSON, GEORGE B., New York City.
 SIBLEY, MISS FLORENCE, Philadelphia, Pa.
 SULLIVAN, JOSEPH D., Washington, D. C.
 TALTY, MRS. MARGARET, Washington, D. C.

MEMBERSHIP 1915-1916.

HIERARCHY.

His Eminence John Cardinal Farley, New York City.....	\$15
Glennon, Most Rev. Archbishop John J., St. Louis, Mo.....	10
Moeller, Most Rev. Henry, Cincinnati, Ohio.....	10
Quigley, Most Rev. James E., Chicago, Ill. (dead).....	10
Anderson, Rt. Rev. Bishop Joseph G., Dorchester, Mass.....	10
Beaven, Rt. Rev. Bishop Thomas D., Springfield, Mass.....	10
Canevin, Rt. Rev. Bishop J. F. Regis, Pittsburgh, Pa.....	20
Chartrand, Rt. Rev. Bishop Joseph, Indianapolis, Ind.....	25
Cusack, Rt. Rev. Bishop Thomas F., Albany, N. Y.....	10
Donahue, Rt. Rev. Bishop P. J., Wheeling, W. Va.....	10
Duffy, Rt. Rev. Bishop J. A., Kearney, Neb.....	25
Dowling, Rt. Rev. Bishop Austin, Des Moines, Iowa.....	15
Gabriels, Rt. Rev. Bishop H., Ogdensburg, N. Y.....	3
Garrigan, Rt. Rev. Bishop P. J., Sioux City, Iowa.....	10
Garvey, Rt. Rev. Bishop E., Altoona, Pa.....	5
Glass, Rt. Rev. Bishop Joseph, Salt Lake City, Utah.....	3
Haid, Rt. Rev. Bishop Leo, O.S.B., Belmont, N. C.....	3
Hayes, Rt. Rev. Bishop P. J., New York City.....	10
Maes, Rt. Rev. Bishop Camillus P., Covington, Ky. (dead).....	3
McGavick, Rt. Rev. A. J., Chicago, Ill.....	10

Fourth National Conference of Catholic Charities 403

Muldoon, Rt. Rev. Bishop P. J., Rockford, Ill.....	\$3
O'Connell, Rt. Rev. Bishop D. J., Richmond, Va.....	3
Schrembs, Rt. Rev. Bishop Joseph, Toledo, Ohio.....	10
Shahan, Rt. Rev. Bishop Thomas J., Washington, D. C.....	10
Tihen, Rt. Rev. Bishop J. Henry, Lincoln, Neb.....	25

CANADA.

Catholic Social Service Guild, O'Connor, Mrs. Nellie, Toronto,	\$3
Montreal	\$3
Somerville, H., Toronto.....	3

ARKANSAS.

Tobin, Very Rev. Thomas V., Little Rock.....	\$3
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CALIFORNIA.

Brownson House, Los Angeles,	\$3	McCarthy, Miss Margaret, Los Angeles	\$3
Catholic Ladies' Aid Society, San Francisco	10	Thomas Hospital, St., El Centro	3
St. Francis Welfare League, San Francisco	3	Wallrath, Rev. M., Woodland..	3

CONNECTICUT.

Boylan, Miss Marguerite, Bridgeport	\$3	McNamara, Miss Mary B., Bridgeport	\$3
Ford, Mrs. M. H., Bridgeport, 3		McNamara, Michael, Bridgeport	3
King, Mrs. John F., Bridgeport, 3		Murray, Rev. John G., Hartford	3
Lynch, Rev. John C., Bridgeport	3	St. Rose's Guild, New Haven, 10	
McClellan, Rev. Peter, Milford, 3		Ryan, Rev. John F., Hartford..	3
McGivney, Rev. P. J., Bridgeport	3	Warren, George L., Bridgeport	3
McGovern, Mrs. J. L., Bridgeport	3		

DELAWARE.

Ladies of Charity, Wilmington.....	\$3
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DISTRICT OF COLUMBIA.

Alexander, Rev. Maurice B....	\$3	Christ Child Society.....	\$10
St. Ann's Infant Asylum.....	3	Coope, Mrs. Margaret L.....	3
Arnold, Mrs. H. G.....	3	DeLacy, William H.....	3
Bischoff, Rev. Frank X.....	3	Donnelly, Miss C. Jessica J...	3
Carrigan, Dr. Thomas C.....	3	Donnelly, Richard J.....	3
Carroll, Rev. William J.....	3	Fenlon, Rev. Dr. John F.....	5
St. Cecelia's Academy.....	3	Gallagher, Thomas K.....	3

Garges, Mrs. A. B.....	\$3	O'Malley, Dr. Mary.....	\$3
Golibart, Mrs. S. R.....	5	O'Reilly, Rev. Dr. F. M.....	3
Sisters of the Good Shepherd,	3	St. Paul's College.....	3
Gowans, Miss Margaret.....	3	Providence Hospital	10
Henry, S. J.....	3	Riordan, Rev. M. J.....	2
Holy Cross Academy.....	3	Rooney, Francis J.....	3
Johnson, Mrs. J. G.....	3	Russell, Rt. Rev. Msgr. Wil-	
Johnson, R. Harrison.....	3	liam T.....	10
Kane, A. J.....	3	Ryan, Rev. Dr. John A.....	3
Kerby, Miss Leo.....	3	Shaw Brothers.....	10
Kerby, Miss Ora.....	3	Sheridan, Frank J.....	3
Kerby, Rev. Dr. William J....	3	Sheridan, Mrs. Frank J.....	3
Kolb, Mr. and Mrs. J. Leo....	10	Smith, O.P., Rev. Ignatius....	10
Lee, Miss Sarah R.....	3	Sullivan, Joseph D.....	3
McGuigan, Rev. Thomas E....	3	Sullivan, Miss Kathleen F....	3
Miller, Miss Mary S.....	3	Talty, Mrs. Margaret A.....	3
Mitchell, Miss Nannie V.....	3	St. Vincent de Paul Society:	
Montgomery, W. E.....	3	St. Matthew's Conference...	3
Neill, Charles P.....	3	Particular Council	3
Neill, Mrs. Charles P.....	3	St. Vincent's Orphanage.....	3
O'Callaghan, Rev. Peter J....	3	Waggaman, Miss Mary T.....	3
O'Grady, Rev. Dr. John.....	5	Wolfe, A. J.....	3

FLORIDA.

Clark, Mrs. Henry, Jacksonville.....	\$10
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GEORGIA.

Spalding, Jack J., Atlanta.....	\$3
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IDAHO.

Catholic Women's League, Boise.....	\$3
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ILLINOIS.

Conway, Rev. D., Woodstock..	\$3	Rusch, Rev. Francis S., Niles,	\$3
Doran, Rev. James M., Des		Sawyer, Miss M. A., La Grange,	3
Plains	3	Sheridan, Rev. P. F., Earlville,	3
Evanston Catholic Women's		Smyth, Rev. H. P., Evanston..	3
Club, Evanston.....	3	West End Catholic Woman's	
McCann, Daniel, Evanston....	3	Club, Oak Park.....	10
Routt, Harvey J., Jacksonville,	15'		

Chicago.

Allinger, Miss F. A.....	\$3	Amberg, William A.....	\$10
Amberg, Miss Mary Agnes....	3	Angel Guardian Orphanage....	3

St. Ann's Day Nursery.....	\$10	Hyland, Miss Mary C.....	\$3
Auhr, Miss Louise M.....	3	Inderrieden, Miss Irene.....	3
Berry, Miss Margaret.....	3	Jones, Mrs. Miffin M.....	3
Birmingham, Miss Katherine..	3	St. Joseph's Young Men's	
Brennan, Mrs. George E.....	3	Brotherhood	3
Brennan, John J.....	3	St. Juliana's Day Nursery.....	3
Brennan, Mrs. Julia Sullivan..	3	Kelly, Mrs. Johanna F.....	3
Brooks, Mrs. Delia K.....	5	Kennedy, James F.....	10
Burke, Mrs. D. F.....	5	Klowo, Rev. Anthony A.....	3
Burke, Rev. Thomas F., C.S.P.,	10	Kluetsch, Nicholas J.....	3
Burns, Mrs. Thomas.....	3	Long, Mrs. Margaret.....	3
Byrne, Mrs. Charles T.....	3	Luken, Miss Minnie.....	3
Cahill, Miss Anna.....	3	Lynch, John A.....	10
Carry, Edward F.....	10	Lynch, Miss Mary E.....	3
Casa Maria Centre.....	2	McClintock, Mrs. J. A.....	3
Cashin, Mrs. Rosaline B.....	3	McDonnell, Miss Amelia I....	3
Catholic Women's Club of		McDonnell, Miss Clara J.....	3
Rogers Park	2	McGinnis, Miss Mary E.....	3
Catholic Women's League.....	10	McHugh, Miss Anna.....	3
Clifford, Miss Annie.....	3	McHugh, Mrs. Mary.....	3
Clifford, Miss Kate.....	3	McHugh, Miss Rose J.....	3
Cullen, Miss Ella M.....	3	McShane, John P.....	3
Daly, Mrs. Hugh.....	3	St. Margaret's Relief Society..	3
Dean, Richmond.....	10	MacMahon, Mrs. John.....	5
Delaney, Thomas F.....	10	Maria Incononata Mission....	5
Detmer, Miss Lilly.....	3	Markey, Mrs. Elizabeth G....	3
Dickson, Mrs. Clarence B.....	3	St. Mary's Hospital	3
Dolores, Sister Mary.....	3	St. Mary's Settlement.....	10
Donahue, John F.....	3	Meder, Mrs. L. Z.....	25
Doniat, Miss Thecla.....	3	Moninger, Miss Lena.....	3
Edgewater Catholic Women's		Morand, Mrs. Simond J.....	3
Club	10	Mullaney, Mrs. Margaret C.	
Eisenbacher, Rev. George....	3	G.	3
Forbes, Mrs. Mary.....	3	Mullen, Miss Annie M.....	3
Gallagher, Miss Katherine....	3	Murphy, John P. V.....	3
Gannon, Richard C.....	3	Nelson, William P.....	10
Garvey, Miss Annie.....	3	Newton, Mrs. Catherine B....	3
Gaynor, Miss Sallie Grieves..	3	O'Connell, Miss Margaret....	3
Gillis, Miss Harriet X.....	3	O'Connor, Miss Margaret....	3
Girten, Hon. Michael F.....	3	O'Donnell, Miss Alice.....	3
Graham, Mrs. A. J.....	3	O'Keeffe, Mrs. Isabelle C....	3
Grudzinski, Rev. Louis.....	3	O'Keeffe, Patrick J.....	3
Halley, William P. J.....	3	Plamondon, Jacques	3
Hughes, Miss Josephine B....	3	Porter, Dr. Mary O'Brien....	3

The Protectorate, Catholic Women's League	\$10	Titus, Mrs. J. H.....	\$3
Quigley, Miss Katherine.....	3	Trainor, Mrs. John W.....	3
Ratty, Miss Ann.....	3	St. Vincent de Paul Society:	
Ready, John P.....	3	Holy Name Conference.....	3
Riordan, Rev. D. J.....	10	Particular Council.....	10
Sheedy, Miss Ella.....	3	Walsh, Miss Adelaide Mary...	10
Siedenburg, Rev. Frederic, S.J.,	2	Walsh, James	10
Smith, Joseph C.....	10	Ward, Miss Annie.....	3
South Side Catholic Women's		Webb, Mrs. T. J.....	3
Club	10	Wilson, Miss Margaret M.....	3
Sullivan, Mrs. Mary.....	3	Wilson, Mrs. Samuel K.....	3
Swierczek, Rev. Stan., C.R....	3	Wright, Miss Laura M.....	3
		St. Xavier's Academy.....	10

INDIANA.

Gavisk, Rev. F. H., Indianapolis,	\$10	Sheerin, Mrs. Mary D., In-	
McGinn, Rev. J. C., C.S.C.,		dianapolis	\$3
Notre Dame.....	3		

IOWA.

Catholic Women's League, Du-		Gorman, Rev. Dr. D. M., Du-	
buque	\$3	buque	\$3
Dorgan, Mrs. J. J., Daven-		Knights of Columbus, Epip-	
port	3	hany Council, Sioux City...	10
Flynn, Leo J., Dubuque.....	3	Lynch, Mrs. J. M., Sioux City,	5
Goff, Miss Charlotte, Daven-		Metz, Louis F., Dubuque.....	3
port	3	Ungs, Pierre J., Dubuque.....	3
Sisters of the Good Shepherd,		St. Vincent de Paul Society:	
Sioux City	1	Particular Council, Dubuque,	3

KENTUCKY.

Bosler, Edward J., Louisville..	\$3	McDermott, Edward J., Louis-	
Callahan, Col. P. H., Louisville,	3	ville	\$3
Doyle, John A., Louisville.....	5	Spetz, Rev. Andrew, C.R., St.	
Elder, Benedict, Louisville.....	3	Mary	3

LOUISIANA.

Behan, Mrs. W. J., New Or-		Larkin, Rev. Thomas, S. M.,	
leans	\$3	Algiers	\$3

MARYLAND.

Baughman, Mrs. L. V. B.,		Cribbins, Rev. J. P., C.M., Em-	
Frederick	\$3	mitsburg	\$10
Broderick, D. I., Catonsville...	10	McGraw, John F., Pikesville...	3

Mattingly, Miss Jane, Cumberland	\$3	St. Vincent's Male Orphan Asylum, Towson.....	\$2
Sandalgi, Rev. Paul J., Curtis Bay	3	Walsh, William E., Cumberland	10
Shriver, T. Herbert, Union Mills,	10	Welsh, Michael J., Cumberland	10

Baltimore.

Barret, B. J.....	\$3	McKenna, Miss Kate.....	\$3
Biggs, Robert	10	McKenna, Rev. W. T.....	3
Bonaparte, Hon. Charles A....	3	McKinny, Rev. George V.....	3
Sisters of Bon Secours.....	3	McNamara, Rev. B. J., D.D....	3
Boone, Rev. Charles E.....	3	Macsherry, Allan.....	3
Brady, George M.....	3	St. Mary's Seminary.....	3
Bianning, Edward A.....	3	Mead, Rev. Theo D.....	3
Brenan, Matthew S.....	3	Mission Helpers of the Sacred Heart	3
Brooks, Joseph W.....	3	Monaghan, Rev. Hugh J.....	3
St. Camillus Association.....	3	Moore, William	3
Carroll, Dr. James J.....	3	Muth, Vincent de Paul.....	3
Casey, William J.....	3	Nagle, Mrs. Anne S.....	3
de Paul Society, The.....	3	Ochs, John G.....	3
Deupert, Adam.....	3	O'Donovan, Dr. Charles.....	10
Dolan, Miss Cecelia V.....	3	Paul, Brother	3
Fletcher, Rt. Rev. Msgr. Wm.,	3	Ryan, Mrs. Mary L.....	3
Foley, Rt. Rev. Msgr. M. F....	3	Ryan, W. P.....	3
Galvin, John F.....	3	Schwartz, Andrew	3
Grindall, Dr. Charles S.....	3	Smith, Joseph M.....	3
Haas, Michael S.....	3	Thomas, Rt. Rev. Msgr. C. F....	3
Healy, James P.....	3	St. Vincent de Paul Society:	
Hisky, Thomas Foley.....	10	Corpus Christi Conference..	3
Hoen, A. B.....	3	Immaculate Conception Conference	3
Holloway, Miss Anna E.....	3	St. Katherine's Conference..	3
Judge, Joseph C.....	3	St. Pius' Conference.....	3
Kehoe, M. P.....	3	St. Vincent de Paul Society,	3
Kerr, Edward A.....	3	Wheeler, James R.....	10
Kreamer, Edward.....	3	Wheeler, Rev. Thomas J.....	3
Leonard, Rev. E. L.....	3	Wilhelm, John F.....	3
McDivit, Dr. Harry N.....	3		
McEvoy, P. J.....	10		

MASSACHUSETTS.

Bleakie, Miss Mary Josephine, Brookline	\$10	Cassidy, Rt. Rev. Msgr. James E., Fall River.....	\$3
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Cotter, Miss Mary Alma, Lowell	\$3	Haward, Mrs. M. S., Beverly..	\$3
De Courcy, Hon. Charles A., Lawrence	10	Leahy, Miss Abbie, Watertown,	3
Duffy, Rev. Charles H., Clinton,	3	Lyons, Rev. George A., Jamaica Plain	3

Boston.

Barr, Miss Mary A.....	\$3	Keneran, Miss W. A.....	\$3
Bottomley, Dr. John T.....	3	McGarry, Rev. John J.....	3
Carney Hospital	3	McHugh, Miss Ellen.....	3
Dolan, Miss J. M.....	3	McMurry, James A.....	10
Dwight, Miss Margaret.....	3	Mulready, Edwin	10
Fee, James E.....	3	O'Bryan, Miss M. Grace.....	3
Gookin, Mrs. James A.....	3	O'Neill, J. H.....	3
Hardy, William H.....	3	Rothwell, Bernard J.....	10
Hennessy, Miss Catherine E....	3	Scanlan, Rev. M. J.....	10
Kelley, Bernard C.....	3		

MICHIGAN.

Weiss, Mrs. Joseph, Mt. Clemens	\$3	Sisters of the Good Shepherd, Grand Rapids	\$3
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Detroit.

Bodde, Anthony	\$10	Moynihan, M. A.....	\$3
Brady, Mrs. Thomas.....	10	Murphy, James F.	3
Burke, Rev. P. J., S.J.....	3	O'Brien, M. Hubert.....	3
Casgrain, Mrs. Charles W....	20	Seymour, Mrs. B.....	3
Catholic Settlement Association,	3	Seymour, B. A.....	10
Dupont, Miss Margaret A.....	3	Stapleton, Rev. James.....	3
Ferschneider, William J.....	3	Vier, Edmund A.	3
Galvin, M. E.....	3	Vincent Orphan Asylum, St....	3
Convent of the Good Shepherd,	3	Walker, William M.....	10
Hildebrand, John	3	Wuest, Rev. Joseph, C.S.Sp....	3

MINNESOTA.

Barry, Mrs. G. C., Minneapolis,	\$3	Guild of Catholic Women, St. Paul	\$10
Chute, Miss Mary J., Minneapolis	10	Minneapolis League of Catholic Women	3
Coonan, Mrs. Daniel, Minneapolis	3	Pierce, Ambrose, St. Paul....	3
Donahoe, Rev. James, Minneapolis	3	Ryan, Rev. Lawrence F., St. Paul	3

MISSOURI.

Butler, Rev. J. J., St. Louis....	\$3	Queen's Daughters, St. Louis..	\$10
Conference of Catholic Charities, St. Louis.....	3	Roman Catholic Orphan Asylum	10
Garesché, Rev. Edward, S.J., St. Louis	3	Sullivan, Rev. James J., C.M., St. Louis.....	3
Hoxsey, Miss Mary I., St. Louis	3	Toomey, Mrs. P. J., St. Louis,	3
Moeller, Rev. Ferdinand A., S.J., Kansas City.....	3	St. Vincent's Institution, St. Louis	3

MONTANA.

St. Joseph's Orphan Home, Helena.....	\$3
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NEBRASKA.

Christ Child Society, Omaha... \$10	Ruesing, Rev. Joseph, West Point	\$10
Hamilton, Mrs. C. W., Omaha, 3	Swartzlander, Mrs. A., Omaha, 3	
Moran, Rev. R., Denton..... 3		

NEW JERSEY.

Boyle, Hon. William T., Camden	\$2	McCloskey, Rev. J. B., Camden, \$2	
Brown, John B., Patterson.... 3		Meredith, Miss H. R. A., Trenton	3
Cole, Miss Mildred H., Merchantsville	2	Moran, Rev. Thomas J., Arlington	3
Davis, Miss Margaret H., Camden	3	Mulligan, Very Rev. B. J., Camden	2
Fox, Rt. Rev. Msgr. John H., Trenton	3	Schaeken, Rev. A. M., Jersey City (dead)	3
Hoyt, Francis D., Lakewood... 3		Shannon, John J., Camden....	2
Kobus, Mrs. Mary Walsh, Camden	2	Tierney, Mrs. Myles, Montclair,	3
Kraenzler, William, West Hoboken	3	Particular Council, St. Vincent de Paul, Jersey City.....	3
Lavin, Michael J., Jersey City, 3		Walsh, William P.....	2
McCabe, Dr. David A., Princeton	3	Welch, Rev. George A.....	2
		Whelan, Rev. Thomas J.....	2

NEW YORK.

St. Agatha's Home, Nanuet.... \$10	Baker, Rt. Rev. Msgr. Nelson H., Lackawanna	\$2
St. Agnes Hospital, White Plains	Benziger, Miss Lulu, New Brighton	3
Archambault, Rev. Vincent de Paul, Troy	Devine, Thomas J., Rochester,	10

Dominican Sisters, Blauvelt...	\$3	O'Mara, Stephen D., Long Island	\$3
Emery Aloysius, Brother, Albany	5	O'Neill, Rev. A. M., Rochester	3
Sisters of the Good Shepherd, Albany	3	O'Neill, James F., West New Brighton	3
Henry, Brother, Lincolndale...	2	Quigley, Thomas L., Buffalo...	3
House of Providence, Syracuse	1	Quigley, Mrs. Thomas L., Buffalo	3
Institution of Mercy, Tarrytown	3	Redmond, Patrick, Watertown,	3
Iselin, Countess Georgine, New Rochelle	10	Scanlan, Rev. A. J., Yonkers..	3
St. Joseph's Home, Peekskill...	10	Seton Hospital, Spuyten Duyvil	10
St. Joseph's Maternity Hospital, Troy.....	3	Sheahan, Rev. J. F., Poughkeepsie	3
Kane, Mrs. De Lancy, New Rochelle	3	Staub, Rev. J. F., Rochester...	3
McGowan, Mrs. Eileen, Tompkinsville	3	Tobin, Charles J., Albany.....	3
McKeough, Miss Elizabeth, Amsterdam	3	Troy Catholic Male Orphan Asylum, Troy	3
Mandel, Mrs. E. A., Long Island	10	St. Vincent de Paul Orphanage, Ogdensburg	3
Murphy, Miss Annie, Yonkers	2	St. Vincent's Hospital, Staten Island	3
O'Connell, James H., Watervliet	3	St. Vincent de Paul Society: Particular Council, Albany..	3
O'Hare, Thomas J., Ozone Park, Long Island.....	3	Particular Council, Troy....	10
		Walsh, Rev. Dr. Thomas J., Buffalo	3

Brooklyn.

Bennett, William H.....	\$3	Hynes, Thomas W.....	\$3
Black, Mrs. James H.....	3	James, Thomas M.....	3
Bradshaw, P. D.....	3	St. John's Home.....	10
Bresnahan, John F.....	3	Kavanagh, M. H.....	3
Brooklyn College	3	Keany, Joseph F.....	3
Colgan, Miss Eleanor G.....	25	Kelly, Miss Hester.....	3
Decker, James F.....	3	Kunkel, Joseph.....	3
Dominic, Sisters of St.....	3	Leitch, Miss Frances E.....	3
Farley, Richard H.....	3	Lynch, John J.....	3
Good Shepherd, Convent of the,	10	Lysaght, Miss Anna E.....	3
Gorman, Rev. John B.....	3	McDermott, F.	3
Haaren, J. H. (dead).....	3	McDermott, Mrs. Mary E.....	3
Higgins, Rev. Dr. James.....	3	McGrane, H. D.....	3

Fourth National Conference of Catholic Charities 411

Mallon Patrick	\$3	St. Agnes' Conference.....	\$3
Malone, L. W.....	3	St. Gabriel's Conference....	3
Mostyn, James F.....	3	St. James' Conference.....	3
O'Connor, Patrick	3	St. John Baptist Conference,	3
O'Hare, Very Rev. Francis J.,	25	St. Michael's Conference....	3
Printy, Daniel J.....	3	Our Lady of Perpetual Help	
Regan, John T.....	3	Conference	3
Ryan, T. J.....	3	Our Lady of Good Counsel	
Scannell, John H.....	3	Conference	3
Schneider, Rev. Fred. M.....	3	Particular Council.....	10
Shea, D. J.....	3	Sacred Heart Conference....	3
Shiebler, George F.....	3	Visitation Conference.....	3
Smith, William J.....	3	St. Vincent de Paul Confer-	
Tinney, Miss Mary.....	3	ence	3
St. Vincent de Paul Society:		Vitta, Rev. Charles F.....	3

New York City.

Agar, Mrs. John G.....	\$10	Edward, Brother, F.S.C.....	\$2
Anduze, Jules.....	3	Fagan, Bernard J.....	3
Barry, Miss Harriet.....	3	Farrington, Mrs. Nellie E....	3
Bird, Patrick H.....	3	Fox, John J.....	3
Bleke, Very Rev. Edward,		St. Francis Home.....	3
O.F.M.	3	St. Francis Hospital.....	3
Bonitus, Brother	3	Gillespie, George J.....	5
Boyle, James F.....	3	Court Isabella, Daughters of	
Bureau of the Holy Name So-		Isabella	10
ciety	10	Grady, Miss Margaret.....	3
Butman, Mrs. A. P.....	3	Graham, T. Bertrand.....	3
Butler, Edmond J.	3	Graham, William J.....	3
Catholic Benefactions, Domin-		Hamilton, Miss Elizabeth....	10
ican Fathers	25	Harris, Miss Margaret.....	3
St. Catherine's Parish, Domin-		Heide, Henry	10
ican Fathers	10	Henry, Mrs. Seton.....	10
Catholic Home Bureau for De-		Hoey, Miss Anne M.....	3
pendent Children	10	Hogan, Mrs. Edward J.....	3
Collins, Cornelius F.....	3	Hussey, Mrs. C. J.....	3
Cuddihy, Robert J.....	10	Institution of Mercy.....	3
Courtney, Rev. William A....	3	Jordan, Rev. John T.....	3
Curry, Edmond J.....	3	St. Joseph's Hospital.....	3
Daly, William C.....	3	Kearns, Mrs. P. J.....	3
Daly, Mrs. W. C.....	3	Keegan, Rev. Robert F.....	3
Dooley, Rev. John H.....	3	Ludlow, Rev. Samuel.....	3
Duffy, Charles H.....	3	Lynch, Rev. Thomas J.....	3
Dunne, Charles J.....	3	McCue, Patrick J.....	10

McGuire, Edward J.....	\$10	O'Leary, Walter E.....	\$3
McKenna, Charles F.....	3	Paulian, Brother.....	3
McMahon, Rt. Rev. Msgr., D. J. (dead)	3	Redemptorist Fathers	3
McMahon, E. E.....	3	Reid, James J.....	3
McMahon, Mrs. E. E.....	3	Ridder Mrs. M. C.....	3
McMahon, Rev. Joseph H.....	3	Robinson, George B.....	3
McMahon, Miss Josephine.....	3	Robinson, Mrs. George B.....	3
McNaboe, James F.....	10	Scanlan, Michael J.....	3
McNicholas, Rev. John T., O.P.,	10	Sherman, P. Tecumseh.....	3
Mackin, Rev. P. F.....	3	Slevin, Jr., Mrs. Joseph.....	3
Marbury, Miss Elizabeth.....	10	Smith, Rev. Joseph F.....	10
Moloney, Mrs. D.....	10	Smith, Edward	10
Mulqueen, Hon. Joseph F.....	10	Spallen, Mrs. Anna M.....	3
Mulry, Rev. Joseph A., S.J.....	3	St. Vincent's Hospital.....	10
New York Catholic Protectory	10	St. Vincent de Paul Society:	
New York Catholic Protectory (Girls)	3	St. Augustine Conference...	3
New York Foundling Hospital,	5	St. Brendan's Conference...	3
O'Connor, Mrs. John J.....	3	Holy Spirit Conference.....	3
O'Donohue, Mrs. J. J.....	10	Metropolitan Central Council,	25
O'Donohue, Miss T. R.....	3	Particular Council	10
O'Flaherty, Miss Mary.....	10	Particular Council, Bronx...	10
		Wood, Mrs. J. Walter.....	3

NEW HAMPSHIRE.

Brophy, Rev. John, Penacook,..	\$3	St. Patrick's Orphanage, Man-	
Byrne, Miss Elizabeth M.,		chester	\$3
Charlestown	10		

NORTH CAROLINA.

Tucker, Miss Margaret, Hot Springs.....	\$3
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OHIO.

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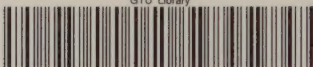
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